



# MADARIJ UN NUBUW'WAT

THE MAJESTIC STATIONS OF PROPHETHOOD

[VOLUME 1]

By The Grand Muhad'dith Hazrat Shaykh Muhaq'qiq  
Shaykh Abdul Haq Muhad'dith e Delhvi

A NOORI PUBLICATION

**MADARIJUN NUBUW'WAT**

**THE MAJESTIC STATIONS OF  
PROPHETHOOD**

**[Volume One]**

**By The Grand Muhad'dith Hazrat Shaykh Muhaq'qiq  
Shaykh Abdul Haq Muhad'dith e Delhvi**

**Translated Through the Blessings of**

**Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind  
Ash Shah Imam Mustafa Raza Khan Qadiri رضي الله عنه**

**By a humble servant of Allah**

**Muhammad Afthab Cassim Qadiri Razvi Noori**

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*This Book Is Dedicated To*

THE GREAT COMPANION OF  
THE BELOVED RASOOL ﷺ

# HAZRAT SAYYIDUNA ABU HURAIRAH

*Radi Allahu Anhu*

*In The Love Of The Qutb ul Aqtaab Of The Era  
Sayyidi Taajush Shariah Hazrat Allama Mufti*

IMAM MOHAMMED AKHTAR  
RAZA KHAN QAADIRI AZHARI

*Radi Allahu Anhu*

*For The Esaal e Sanaab Of My Beloved Parents*

SAYYIDAH KHADIJAH GOOLAM RASOOL  
HAJI CASSIM GOOLAM RASOOL  
& ALL The MARHOOMS OF The AHLE SUNNAT

*Allah Exalt Them And all Marhooms Of The Ahle  
Sunnat with an Exalted Place in Holy Paradise. Aameen.*



# THE SACRED WORDS OF AMIR UL MO'MINEEN FIL HADITH

Ja-Nasheen e Huzoor Sadrush Shariah, Ameer ul Momineen Fil Hadith,  
Mumtaz ul Fuqaha, Huzoor Sayyidi Muhad'dith e Kabeer  
Hazrat Allama Mufti Zia ul Mustafa Qadri Amjadi ؒ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده و نصلى و نسلم على رسوله الكريم

After Praise And Salutations.

Madarijun Nubuwwah is a book which discusses the events from the Blessed Life of Sayyid e Kaa'inaat Rasool e Mukarram ﷺ with detailed discussions on the Mu'jazaat and the manner in which the Beloved Rasool ﷺ spent His ﷺ days and nights, while further discussing all those matters which are a means of the rejuvenation and refreshing of one's Imaan. Shaykh Muhaqqiq Allama Maulana Abdul Haq Muhad'dith Delhvi رحمه الله تعالى عليه gathered all of this in Madarijun Nubuwwah.

Many books have been written on the Seerat un Nabawi ﷺ (The Blessed Life of Rasoolullah ﷺ), but Madarijun Nubuwwah is a concise, thorough and authentic book on this subject. Shaykh Muhaqqiq has discussed in this book, the amazing and exclusive events which took place from the time of the Blessed Arrival of Rasool e Paak ﷺ in this world, right up to the time when He ﷺ left this physical world.

Hazrat Allama Maulana Afthab Cassim Saaheb has a pure zest to translate into English those authentic books which bring freshness to one's Deen and Imaan, and he is always found absorbed in this work.

In this present day and age, there is also a great need for the authentic works of Seerat to be translated into the English Language, because a lot of what is available today, is that which has been written by non-Muslim western writers, and they have put all types of information into these books of theirs, and they have also mentioned many objectionable things in their books.

Hence, it was very important and the need of the time for an authentic and reliable book on the subject of Seerat like Madarijun Nubuw'wah to be translated into the English language, so that the English speaking Muslims may be truly enlightened through such a book on the subject of Seerat. After this book has been released and published, the people will find a path to rectification in many of their affairs, and it will be the means of the rejuvenation of the Imaan of the people, thereby granting them further strength and vigour in their Deeni enthusiasm.

May Almighty Allah bless Maulana with the best of rewards and take even more work of Deen through his pen. Aameen.

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

# MADARIJUN NUBUW'WAT IS A TREASURE CHEST OF SEERAT E MUSTAFA ﷺ

The Islamic Chief Justice & Grand Mufti of India  
Huzoor Sayyidi Qaa'id e Millat Ja-Nasheen e Huzoor Taajush Shariah,  
Hazrat Allama Mufti Asjad Raza Khan Qaadiri ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نحمده و نصلي على رسوله الكريم

Praise be to Almighty Allah, Durood and Salaams upon Nabi Kareem ﷺ and upon His ﷺ Noble Household and Blessed Companions.

I was very pleased to hear that my beloved brother and the true devotee of my Beloved Father Huzoor Taajush Shariah رضى الله عنه, Maulana Afthab Cassim Qaadiri Razvi Noori has commenced the translation of the world renowned and the blessed Madarijun Nubuwwat of the great Imam of Hadith, Hazrat Shaykh Muhaqqiq Hazrat Imam Shaykh Abdul Haq Muhaddith Delhvi رضى الله عنه and he is releasing some parts as the first volume in English for the Meelad Shareef of Nabi e Akram Noor e Mujassam ﷺ.

Hazrat Shaykh Abdul Haq Muhaddith Delhvi رضى الله عنه has spent his entire life absorbed in the profound love of the Beloved Rasool ﷺ and is that great and blessed personality who brought the oceans of the Knowledge of Hadith to India, on the direct Command of Sayyiduna Rasoolullah ﷺ, Who Commanded him to return to Delhi and spread the knowledge of Hadith.

He was given the power by the Beloved Rasool ﷺ to journey between India and Madina Shareef in the blink of an eye. This alone will tell you how authentic this personality is, and this alone will tell you how authentic his works such as Madarijun Nubuwwat are. Hazrat Shaykh Muhaqqiq is not just known as Shaykh Muhaqqiq as a formality, but this title by which he is known is indeed a reality.

Madarijun Nubuwwat is that blessed book which is indeed a treasure chest of Seerat e Mustafa ﷺ. Every word written in it, has been penned in the deep love of the Beloved Nabi ﷺ. Those who study the Madarijun Nubuwwat will realise that it is in fact Seerat e Mustafa ﷺ in the style of the Annotation of Hadith e Mustafa ﷺ. Hazrat Shaykh Muhaqqiq رضى الله عنه wrote this Kitaab to inspire the hearts in the love of the beloved Rasool ﷺ as the love of Nabi Kareem ﷺ is everything and without Ishq e Mustafa ﷺ there is nothing and there can be nothing. This is what Shaykh Muhaqqiq رضى الله عنه taught in Madarijun Nubuwwat and this is Maslak e Aala Hazrat and this is why my Beloved Father Huzoor Taajush Shariah رضى الله عنه said,

Zindagi Ye Nahiñ He Kisi Ke Liye  
Zindagi He Nabi Ki Nabi Ke Liye

For The Beloved Nabi, Has This Life Been Created  
This Life Belongs To Our Nabi, For Our Nabi It Was Created

Shaykh Muhaqqiq also wrote this Kitaab to save the Muslims from the deviants and their agents who try to corrupt the pure and true Muslims and it is the same message which Huzoor Taajush Shariah رضى الله عنه gave when he said,

Sulhe-kulli Nabi Ka Nahiñ Sunniyo!  
Sunni Muslim He Sach-cha Nabi Ke Liye

The Agents of Unholy Unity, From The Nabi Are Disconnected  
Only The Sunni Muslims Are Truly Loyal To The Nabi, Most Exalted

It is this way of Shaykh Muhaq'qiq Shaykh Abdul Haq Muhad'dith e Delhvi and all the great Imams and Masha'ikh which is today known as Maslak e Aala Hazrat, and it is this which is the true Islam, which teaches us how to truly love and honour the Beloved Rasool ﷺ and to strive to follow Him ﷺ and to keep away from those who divert us from the love of Rasoolullah ﷺ and to make sure we understand this Huzoor Taajush Shariah رضي الله عنه said,

**Maslak e Aala Hazrat Salaamat Rahe  
Ek Pehchaan Deen e Nabi Ke Liye**

May The Way of Aala Hazrat Remain Elevated  
Heralding The Deen of Allah's Nabi, It Is A Sign Well Accepted

**Maslak e Aala Hazrat Pe Qaa-im Raho  
Zindagi Di Gayi He Isi Ke Liye**

On the Maslak of Aala Hazrat Remain Firmly Dedicated  
Life Was Given To Us So That We Remain Completely Devoted

It is my Dua that this work of my dear Maulana Afthab Cassim is well received and that it may benefit all those who read it and may he grow from strength to strength in propagating Maslak e Aala Hazrat. Aameen.

وصلی اللہ تعالیٰ علی خیر خلقہ سیدنا محمد وآلہ وصحبہ اجمعین

# AN INTRODUCTION TO MADARIJUN NUBU'WAT

Hazrat Allama Maulana Mufti Abu Yusuf Muhammad Qaadiri Azhari  
The Blessed Son of Huzoor Sayyidi Muhad'dith e Kabeer  
[Senior Lecturer Jaamia Amjadia, Ghosi Shareef]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ

## After Praise and Salutations

I had absorbed myself in teaching Ahadith e Nabawi ﷺ in the Sacred Masjid e Nabawi Shareef for a large portion of my life, when suddenly one night the Beloved Nabi ﷺ appeared to me in my dream, and said to me, you must now go to Hindustan (India) and spread the knowledge of My Hadith there. I said, Ya Rasool'Allah ﷺ!! Please do not distance me from Your Holy City, but then He ﷺ gave me the same Command. Again I presented the same plea and again the same Command was given, go to India and spread the knowledge of My Hadith. Once again I said, Ya Rasool'Allah ﷺ! Please do not distance me from Madina Munawwarah. So, the Beloved Rasool ﷺ said, Go! Your days are for Hindustan (India) and your nights are for Madina.

After journeying from Madina Munawwarah this blessed personality took up residence in Delhi. He spent the entire day quenching the thirst of the people with the knowledge of Hadith, and after Esha, he would retire to his private chambers and lock the door from inside. The people thought that the Shaykh had retired for the night, and was either spending the entire night in Ibaadat in his private chambers or he had gone to sleep, while some thought that he spent

a portion of the night in Ibaadat and a portion of the night resting. However, the reality was that when the door closed on this side, he would humbly present himself in Masjid un Nabawi Shareef in the Court of the Beloved Rasool ﷺ, and just as the Azaan of Fajr would be called in Delhi, the door of the private chambers of the Shaykh would open.

Many people often saw him at night in Riaz ul Jannah absorbed in Ibaadat and before the Sacred Raudha Mubaarak of Nabi Kareem ﷺ absorbed in love, similar to how in the near past, many people saw Huzoor Sadrush Shariah رضى الله عنه in Makkah Mukarramah during the days of Hajj even after he had journeyed from this world.

The name of the personality we are discussing and whose dream we have mentioned above is none other than Naashir e Hadith e Nabawiyyah, Muhaq'qiq Alal Itlaaq, Sayyiduna Shaykh Abdul Haq Muhad'dith e Delhvi رضى الله عنه وارضاه. His forefathers migrated from Bukhara to take up residence in Delhi. He was born in the City of Delhi in 958 Hijri. He is that great Shaykh who brought the knowledge of Hadith from Arabia and shared this treasure of knowledge amongst the people of India, thereby brightening the world through the Light of the Beloved Rasool ﷺ. He spread the rays of his renowned writings throughout the Hindustan (India) before it was ever separated (into numerous countries). He had authored many books and it is reported that he had written more than one hundred books. We will present below a short list of some of his very well-known books:

- Lam'aat-ut Tanqih Fi Sharhi Mishkaat ul Masaabih
- Ashi'atul-Lam'aat Sharh Mishkaat
- Sharh Safar us Sa'adat
- Akhbaar al Akhyaar
- Jazb ul Quloob Ila Diyaar il Mahboob
- Marajal Bahrain Fi Jam'i Bainat Tariqain

- Jaami' ul Barkaat
- Zubdat ul Aasaar fi Akhbaari Qutb il Akhyaar
- Zaad ul Mut'taqeen
- Fath ul Man'naan Fi Manaagib-in Nu'maan
- Tahseel-ut Ta'aruf Fi Ma'rifatil Fiqhi Wat Tasaw'wuf
- Sharh Futooh ul Ghaib
- Takmeel ul Imaan
- Ma Thabata Minas Sunnah Fi Ayaamis Sannah
- Madarijun Nubuw'wat Wa Darajaat ul Futuw'wat

Shaykh Muhad'dith Delhvi رضى الله عنه enlightened and guided the people during the Akbari Era of Heresy and Apostasy, when the Grand Station of Risaalat was being disrespected and when the honour of Islam was being insulted. In such a time, he enlightened the people regarding the Grand Station of Risaalat, and with clear proofs, he wrote about the Excellence, The Respect and Honour, The Uniqueness, The Power and Authority and the Eminence of The Rasool ﷺ of the entire universe in his works, by which he guided those who were lost on the path, towards the path of righteousness, and guided the Muslims towards firmness and steadfastness in Deen e Islam.

Hazrat Shaykh رضى الله عنه says, At the inception, Huzoor Nabi Kareem ﷺ is the cause (means) for the creation of the universe, and in the end (ultimately), He ﷺ is the Wasila (grand medium) of guidance for Bani Adam (mankind). In the intrinsic, He ﷺ is the one who nurtures the souls and in the extrinsic He ﷺ is the one who perfects the bodies. He is the Gemstone of the Ring of Existence, and the inscription on the Gemstone of the Mystical Knowledge and the Knowledge of The Existence of The Almighty. He ﷺ is guidance to the entire mankind, the Leader of all the Rasools, The Radiant Light, The Secret of Secrets, The Most Beloved of Almighty Allah, and The Most Elevated and Chosen One from amongst all. [Introduction of Akhbaar ul Akhyaar]



He writes in Madarijun Nubuwwat:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

This marvellous and miraculous statement includes the Asma e Husna, and the Praise and the Glorification of Almighty Allah, because in the Holy Qur'an, Almighty Allah mentions His Divine Magnificence as the Opening (i.e. in the Opening Verses) and with it He included the Blessed Attributes and Blessed Traits of Huzoor e Akram Sayyid e Aalam ﷺ, because Almighty Allah described Him ﷺ with these Attributive Names, even though these Names are from amongst the Asma e Husna.

He further says in Madarijun Nubuwwat:

When keeping in sight the Respect of Huzoor Nabi Kareem ﷺ it is the principle and the standard is that, Apart from the Divine Oneness of Allah and His Divine Uncreated (Self) Attributes and all that which is for Him Alone, all the other splendours and excellences are proven for Huzoor Nabi Kareem ﷺ.

About this book Madarijun Nubuwwat Wa Darajaat ul Futuw'wat which is before you, Hazrat Shaykh personally says:

After praise and salutations, this humble servant (Hazrat Shaykh) Abdul Haq Ibn Saifud'deen Delhvi Qadri رحمه الله لما تجس و برضاء و جعل افواه خير من الله says concerning the gathering and compilation of this book, which is named Madaarij un Nubuwwat Wa Darjaatul Futuw'wat, that for a long time now, it was the deep desire and longing of my soul and my heart, together with my passion of Imaan, that there should be a book which discusses the Blessed life (Seerat) of The Beloved Rasool ﷺ which should be an annotation of the Ahadith e Nabawi ﷺ, the

service to which this humble servant has been dutifully fulfilling, thereby being a loyal slave, and thus I realised that I further need to strive in the completion and conclusion of this task.

When due to the strife in this era, and when deviance and disobedience began to creep into some of the arrogant dervishes of this time and darkness became visible in their once crystal clear capabilities, and there was short-sightedness and constriction in their understanding concerning the Eminent and Exalted Station of Huoor e Aqdas ﷺ, and due to which they started to experience complications in recognising His ﷺ Excellence and His ﷺ Knowledge, and they thus began to err in their duties towards their belief (creed), causing them to become distant from the true way of Deen and from Siraat e Mustaqeem, then in such a time, it became necessary to fulfil my duty of advising (guiding) the Muslims (righteously).

Even though none can truly explain the Exalted Condition and the Sacred Attributes (Features) of Sarwar e Ambia ﷺ, but in order to educate those who are unaware of the reality and to awaken the heedless from their slumber of heedlessness, and to bring the seekers of the true path back towards the path (of guidance), and to keep the lovers firmly established in their passion and yearning, is something which was very much needed and hence, I compiled this book with urgency.

After reading some of the glimpses from the preface of this book, every reader will clearly understand why Hazrat Shaykh رضي الله عنه wrote this book, and one will further realise how important and how authentic this book is. This book has its own special place when it comes to the protection of Imaan. The actual objective of this book is to adorn one with the true love for the Beloved Rasool ﷺ, and with the jewels of the obedience and true affection for Rasoolullah ﷺ. This book also explains the different Majestic Stations of Nubuwwat.

The book has been divided into five categories and each category has been divided into numerous chapters. The details pertaining to these categories and the chapters can be seen in the opening part of this book, and we have not presented this detail here to avoid repetition.

Finally, I would like to congratulate and commend Hazrat Allama Maulana Afthab Cassim رحمہ اللہ for taking on this mammoth task of translating this amazing book into English. Everyone knows well how difficult it is to translate a book from one language into another. I would still like to say that the one standing at the shore will never know what difficulties which the expert diver faces when trying to extract pearls.

Allama Afthab Cassim رحمہ اللہ is a personality who requires no introduction on the African Continent or in Europe. His knowledge, character, firmness in Deen and his outstanding services are clearer than a bright day, and if his services are written with liquid gold, then still his due right will not be fulfilled. His profound love and devotion to Sarkaar e Aala Hazrat, Mufti e Azam, Taajush Shariah رحمہ اللہ and Muhad'dith e Kabeer رحمہ اللہ has caused him to shine like a radiant sun and moon in a barren land.

May Almighty Allah accept this effort of his, allowing it to be well accepted by everyone. آمین بجاہ سید المرسلین صلی اللہ علیہ وسلم

**-Faqeer Abu Yusuf Muhammad Qaadiri Azhari**

**Ustadh Jaamia Amjadiyya Razviyya, Ghosi Shareef**  
**Member of Shar'i Council of India (Bareilly Shareef)**  
**14 Safar ul Muzaffar 1443 Hijri – 22 September 2021**

# A BRIEF INTRODUCTION TO THE AUTHOR

**Hazrat Allama Maulana Muhammad Shakeel Qadiri Ridawi (U.K.)**  
**Founder & Head Of Zia e Akhtar Online Islamic Academy**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Praise be to Allah Almighty and infinite Salutations and Blessings upon the Best of all creation, Sayyiduna Rasool Allah ﷺ, upon His Blessed Family, all of the Blessed Companions, and all the Ushaaq who spend their days and nights praising the Praised One Sayyiduna Rasool Allah ﷺ.

You have before you a beautiful detailed Masterpiece by the great Aalim and great Aashiq of Sayyiduna Rasool Allah ﷺ Huzur Sheikh e Muhaqqiq Shah Abdul Haq Muhaddith e Delhvi رضى الله عنه. The great Muhaddith of Delhi, was born in 958 and sat at the feet of many great Awliya e Kiraam. He studied the Sacred Sciences after which he pledged allegiance to the great Wali of Allah Almighty Huzoor Syed Musa Paak Jilaani Shaheed رضى الله عنه from Multan Shareef.

Sheikh e Muhaqqiq spent his whole life praising the Most Beloved ﷺ and propagating the true teachings of The Ahlus Sunnah. He رضى الله عنه wrote many books which were accepted far and wide such as:

- Ashi'a-tul-Lam'aat,
- Jazb-ul-Quloob Ila Diyar-il-Mahboob,
- Akhbaar al Akhyaar
- Zubda-tul-Aasaar fi Akhbari Qutb-il-Akhyar
- Miftah-ul-Futooh li Fathi Abwab-in-Nusoos
- Sharh-ush-Shamsiyyah
- Madaarij al Nubuw'wah

He رضى الله عنه was such an Aashiq that he would always walk barefoot in the Blessed City of Madinah tul Munawwarah and would brush the area around the Blessed Rawdah with his beard, out of profound love for the Most Beloved Sayyiduna Rasool Allah ﷺ. The blessed book you have in front of you discusses the Blessed Features and Station of the Most Beautiful Sayyiduna Rasool Allah ﷺ whilst covering the Blessed manners in the later chapters.

These chapters are a must for the Ulama on how to treat those who come to seek knowledge, aid and solutions to their problems. These chapters are a must for husbands on how to treat their wives, their children and their families. These chapters are a must for the well off, on how to treat the poor, and for those in the community on how to treat each other. The Most Beautiful ﷺ is without doubt the best example to the whole of mankind.

I must congratulate Hadrat Mufti Afthab Cassim Sahib Qibla on translating Part 1 of this book which gives depth and further explanations for those students and scholars who have studied or read from At Tawdihaatuz Dia-iyah Alash Shama'il-il-Muhammadiyah which are The Lessons on Selected Ahadith From The Shama'il e Tirmizi As Taught By Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qadiri Amjadi, which has also been translated into English by Hadrat Mufti Afthab Sahib Qiblah. I pray Allah Almighty rewards Hadrat Mufti Sahib in Abundance and accepts this book which is the need of the time on behalf of his beloved parents and becomes a beautiful means of Esaal e Thawaab for them also on behalf of him and all of us who reads this great masterpiece. Aameen.

**-Faqeer Muhammad Shakeel Qadiri Ridawi**  
**Zia e Akhtar Raza Online Islamic Academy**

# A BIRD'S EYE VIEW OF THIS TRANSLATION

Hazrat Allama Mufti Quaiser Ali Razvi Misbahi  
Amjadi Darul Ifta, Durban, South Africa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Arif Billah, Shaykh Muhaq'qiq Hazrat Allamah Shah Abdul Haq Muhad'dith Dehlavi رحمہ علیہ lived for 94 years and most of his life was spent in writing and composing books. He commenced his work (of Deen) with immense enthusiasm and passion, and he kept this enthusiasm and passion alive until his final breath. According to a research, it has been said that he wrote more than one hundred books.

One of his most notable scholarly works and one of his most remarkable writings is Madarijun Nubuwwat. The Madarijun Nubuwwat of Hazrat Allama Shaykh Abdul Haq Muhad'dith Dehlavi رحمہ علیہ is a vast and very comprehensive book on the subject of the Beloved Rasool's ﷺ Blessed Life, which was originally written in the Persian language.

This book is considered as a great source of information and a reference work on the Blessed Biography of the Holy Beloved Rasool ﷺ. Both the Persian volumes of this book have already been translated into the Urdu language, but according to my humble knowledge, this book has not as yet been translated by any scholar into the international language, which is in the English language.

Alhamdulillah, by the Grace of Almighty Allah and through the Sadqah of Nabi Kareem ﷺ, and the blessings of the great Masha'ikh, especially through the blessings and the favour of Huzoor Taajush Shariah رضى الله عنه and the favourable glance of Huzoor Muhaddith e Kabeer (May his blessed shadow be upon us for a long time), the fresh breeze in the garden of knowledge, the Propagator of Maslak e Aala Hazrat, the Khalifa of Huzoor Taajush Shariah رضى الله عنه and Huzoor Muhad'dith e Kabeer, Hazrat Allamah Mufti Muhammad Afthab Cassim Qaadiri Razvi Noori Saaheb Qibla who is the founder and head of Imam Mustafa Raza Research Centre, Overport, Durban, South Africa has commenced the translation of this book into the English language, in his own exclusive style. He has already translated the first chapter and almost the entire second chapter of Madarijun Nubuw'wat into English, which consists of more than three hundred pages. He has decided to release this as the First Volume, in order to attain the blessings of Meelad Shareef, and is currently working towards the completion of the entire Madarijun Nubuw'wat In'sha Allah.

In this present day and time, the blessed personality of Naashir e Maslak e Aala Hazrat, Afthab e Millat, Hazrat Allama Mufti Muhammad Afthab Cassim Qaadiri Razvi Noori Saaheb Qibla needs no introduction. His distinct quality and feature is that he has the honour of translating and presenting more than a hundred books of our Imams and pious predecessors into the English language, in a modern-day style and beautiful manner, thereby making an invaluable contribution towards Sunniyat and Razviyat, in other words, to Maslak e Aala Hazrat.

He has established a permanent institute by the name 'Imam Mustafa Raza Research Centre' for compiling, publishing and propagating such works. The institute thus uses a very diverse, yet responsible and multifaceted approach to carry out its functions.

The amount of work and the distinct services which this institute has carried out in a short period of time is one which we are all immensely proud of, and this is because the founder and head of this organisation (Huzoor Afthab e Millat) is a reflection of sincerity and true devotion.

Indeed Naashir e Maslak e Aala Hazrat, Hazrat Allama Mufti Muhammad Afthab Cassim Qaadiri Razvi Noori Saaheb Qibla is the bearer of diverse qualities and one who has the mind of a researcher. His beautiful occupation and hobby in life is to translate the authentic books of his Grand Masters into the English language.

According to a correct assumption, Naashir e Maslak e Aala Hazrat, Hazrat Allama Mufti Muhammad Afthab Cassim Qaadiri Razvi Noori Saaheb Qibla has already translated almost one hundred and seventy books into English. This includes some voluminous works. One is left in a state of amazement and is awe-struck when one observes the vast number of books and treaties he has compiled and translated, while being occupied in so many other Deeni engagements and responsibilities. This manner of his is indeed one which should be followed and praised, and a way of life which is worth emulating.

In brief, up to now, there has not been such an authentic book available in the English language on the subject of Seerat, but he has commenced the translation of Madarijun Nubuwwat and is releasing the first part of this effort in the form of the First Volume in English, which is indeed an invaluable collection on this subject. This work will most certainly be counted as being one of the distinct works in the academic field. This humble servant would like to congratulate him from the depths of his heart, for taking on this important task. I have complete hope that the entire translation of Madarijun Nubuwwat will be completed and will In'sha Allah soon become available in the English language.



Alhamdu Lillah, I have had the good fortune of looking through and reading through this entire first volume of Madarijun Nubuw'wat. I would like to share with you what I felt while reading through this book.

### **The Translation Style**

- The translation has been carried out with immense sincerity, and in a well-researched manner.
- While giving due consideration to the requisites of the Arabic, Persian and Urdu words and statements, the most appropriate English words have been chosen during the translation, and the beautiful flowing style which has been adopted is one that causes the heart and the mind of the reader to be perfumed by the sweet fragrances from the diverse features of the gardens of Seerat.
- As and when required, difficult texts have been explained and important notes have been written in simple English, so that the reader does not feel unfulfilled, and is left completely satisfied.
- Like a Horticulturist would gather flowers of different colours to thread a beautiful garland, similarly, Huzoor Afthab e Millat has used an array of beautiful fonts, colours and styles, and has selected pure and reverential words to make this translation even more attractive.

Whoever reads this English translation with the vision of true love and spiritual inclination, while donning the spectacles of love, will most certainly agree with and support the views of this humble

servant, while acknowledging that this English translation is indeed exceptional and outstanding.

It is my Dua from the depths of my heart that through the Sadqah of His Habeeb e Kareem, Rasool e Akram ﷺ, may Almighty Allah grant the honour of acceptance to this great effort of Huzoor Afthab e Millat Saaheb Qibla. Aameen. O Rab'b of The Worlds! Grant Hazrat Mufti Saaheb Qibla a long life and grant him Divine Guidance to continue this grand service to Maslak e Aala Hazrat.

آمین یا رب العالمین بجاہ سید المرسلین صلی اللہ علیہ وسلم

Seeker of Duas

**-Mohammad Quaiser Ali Razvi Misbahi**

Imam & Khatib Masjid e Khalid  
Khaadim Amjadi Darul Ifta  
Chatsworth, Durban, South Africa

## TRANSLATOR'S NOTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نحمده و نصلي على رسولنا الكريم

All Praise is due to Almighty Allah, The Rab'b of the Worlds, Who created man in the most unique of moulds, and granted excellence to the 'Father of Mankind' by placing in Him عليه السلام the Noor e Muhammadi ﷺ, which is the true essence and the true soul of life itself, thereby announcing the Arrival of Muhammad Mustafa ﷺ, The Greatest in Allah's Creation.

Endless Peace, Blessings and Salutations upon Nabi Muhammad Mustafa ﷺ through Whom and for Whom the entire universe has existed and is existing, and through Whose Light, the skies and the earth are glowing, and through Whose single Drop of Sacred Perspiration the flowers of the world and the Sacred Gardens of Paradise are fragrantly smelling, and through Whose Noor the sun, the moon and the stars are brightly glowing, and through Whose Beauty, the most beautiful in the creation, their beauty are attaining.

Countless Peace, Blessings and Salutations upon Him ﷺ through whose Humility, Bravery, Piety, Patience and Modesty, the world learnt the true meaning of humility, bravery, piety and patience and modesty, and through Whose Blessings the waves in the oceans are synchronised perfectly, while the Mountains boast their firmness and stability, and through Whose Radiance the Heavenly Rivers of Kawthar and Salsabeel are sparkling beautifully, and through Whose Rays the most beautiful gemstones are glittering radiantly, and through Whose Sacred Breath, the entire universe is breathing effectively.

Limitless Peace, Blessings and Salutations upon Him ﷺ through Whose Unparalleled Intellect and Wisdom, the true intellectuals and men of wisdom are progressing, and through Whose Abundant Consecrations the creation is thriving, and for Whose Vision every Nabi, from Hazrat Adam right up to Hazrat Esa عليه الصلوة والسلام is yearning, and in Whose Sacred Court The Arc Angel Hazrat Jibra'eel عليه السلام is seen respectfully descending.

Boundless Peace, Blessings and Salutations upon Him ﷺ, Whose Blessed Birth marked the Greatest Event in the History of the Universe, Whose Arrival Is Glowing In Every Qur'anic Verse, Whose Blessed Father is Hazrat Abdullah رضي الله عنه, Whose Mother is Sayyida Aamina رضي الله عنها, Whose Beloved Daughter is Sayyida Faatima رضي الله عنها, Whose Noble Grand Children are Imam Husain and Imam Hasan Mujtaba, Whose Blessed and Pure Wives are the Azwaaj e Mutah'haraat, led by Sayyida Khadija and Sayyida A'isha, and Whose Grand Khulafa are Siddique e Akbar, Umar e Farooq, Uthman e Ghani and Ali e Murtadha رضوان الله تعالى عليهم اجمعين.

Dimensionless Peace, Blessings and Salutations upon Him ﷺ, Whose days and nights were spent weeping for His ﷺ Ummat's Salvation, and Whose Moulood is indeed the greatest gift to the entire human nation, Whose Moulood is the Greatest Celebration of every Celebration, Whose Moulood is anticipated by those who are truly absorbed in His ﷺ Love and Devotion, Whose Moulood is indeed the glow in our Vision, the strength of our mission, and the cause of destruction for the vile wahabi nation.

Peace and Blessings upon His ﷺ Noble Family, His ﷺ Illustrious Companions and all those who followed them in His ﷺ True Love and devotion, and upon the Awliya e Kaamileen and the Ulama e Deen, especially Shaykh Muhaq'qiq Abdul Haq Muhad'dith e Delhvi

who blessed us with Madarijun Nubuw'wat, enlightening us in the light of the Beloved Rasool's Exalted Station.

Alhamdu Lillah, on this most blessed occasion of The Moulood un Nabi ﷺ, by the Grace Of Almighty Allah, The Mercy Of Sayyiduna Rasoolullah ﷺ and blessings Of the Awliya and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah رضي الله عنه and my mentor Sultan ul Fuqaha Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Mufti Zia ul Mustafa Qaadiri رحمته الله, and the Duas Of the Beloved son Of my Murshid e Kareem, Qaa'id e Millat Hazrat Allama Mufti Asjad Raza Khan رحمته الله, and the blessings Of my beloved parents, you have before you an attempted translation of the world renowned '**Madarijun Nubuw'wah Volume 1**', of Shaykh Muhaq'qiq Shaykh Abdul Haq Muhad'dith Delhvi رضي الله عنه, which is his masterpiece on the subject of Seerat un Nabawi ﷺ, which I have named '**The Majestic Stations of Prophethood Volume 1**' in English.

Madarijun Nubuw'wat is a very vast book which will form many volumes if completely translated into English. This First Volume in English only includes the First Chapter and most of The Second Chapter. Even though it is a work in progress, I have decided to release whatever I had done upto now, in the form of this First Volume, so as to attain the Blessings of the Baarhwee Shareef of Sayyiduna Rasoolullah ﷺ and with hope in the Mercy of Allah and His Beloved Rasool ﷺ that through the release of this First Volume during Moulood Shareef, I will be blessed with the Taufeeq to complete this mammoth task. As always, any shortcomings should be attributed to the translation and not to the revered author in any way.

I would firstly like to thank Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Mufti Zia ul Mustafa Qaadiri Amjadi Qibla, and Huzoor Sayyidi Qaa'id e Millat Hazrat Allama Mufti Muhammad Asjad Raza Qaadiri Qibla for their inspiring words and Duas.

I must also thank Hazrat Allama Maulana Mufti Abu Yusuf Mohammed Qaadiri Razvi Azhari, Hazrat Allama Maulana Mufti Mohammed Shahid Raza Saaheb Qaadiri Razvi Misbahi, Hazrat Allama Maulana Mufti Aashiq Husain Saaheb Qaadiri Razvi, Hazrat Allama Maulana Mufti Arif Barkaati and Hazrat Allama Mufti Zaahid Husain Qaadiri Amjadi for their continuous support and encouragement as always. I must however place on record my heart-felt thanks and appreciation to Aalim e Nabeel Hazrat Allama Maulana Muhammad Shakeel Qaadiri Ridawi who always makes time from his extremely busy schedule to proofread my work and for making valuable suggestions as always.

I want to also place on record my special thanks to Hazrat Maulana Mufti Quaiser Ali Razvi Misbahi who read through this entire book especially the Arabic and Persian Text etc. and made very valuable suggestions. I pray through the Sadqa Of Nabi Kareem ﷺ that Almighty Allah blesses all our Ulama e Haq Ahle Sunnat Wal Jama'at with prosperity in Deen and Duniya, and I pray that through the blessings of the Meelad Shareef, Almighty Allah grants them all and this inferior beggar at the Sacred Door of the True Devotees of Nabi Kareem ﷺ as well with continuous firmness on Maslak e Aala Hazrat which is the true identity of the Ahle Sunnat in this era. Aameen. I must also place on record my sincere thanks and appreciation as always to Maulana Ahmed Sabir Suliman Qaadiri Razvi, Brother Rukhsar Hussain Qaadiri Amjadi (Birmingham, UK) and Brother Faheem Moosa Qaadiri Razvi (Gweru, Zimbabwe) for their input in reading through the document.

I would also like to thank Aashiq e Taajush Shariah Brother Shahbaz Raza Qaadiri Razvi (India) for designing the beautiful cover for this book and Hamdard e Qaum o Millat Haji Mohammed Ali Guman Qaadiri Razvi (Noori Masjid Amsterdam), Janaab Badr Al Husain (Luton), Janaab Asif Majeed (Luton), Brother Aamir Shahbaz (Norway), Haji Atif Raza (Malawi), Haji Junaid Raza (Malawi) and all my other well-wishers for their moral support as always during this project. I must also thank all the staff and well-wishers Of Imam Mustafa Raza Research Centre especially Brother Zaheer Hoosen and Haji Mahomed Amod and all others who have assisted in any way possible during this noble project. Last but not least, I must thank my wife and children for their support and patience, during the lengthy hours I spend working.

It is my sincere Dua that Almighty Allah through the Wasila Of Nabi Kareem ﷺ blesses us all with firmness in Imaan and sincerity in A'maal. I pray that Almighty Allah grants all our Masha'ikh especially Huzoor Sayyidi Muhad'dith e Kabeer ﷺ and Huzoor Sayyidi Qaa'id e Millat ﷺ long life, and may their shade remain over our heads forever. I pray that this humble effort is accepted in the Court Of Almighty Allah and that it will serve as a means Of benefit to the Aashiqaan e Mustafa ﷺ. Aameen.

***Kaam Wo Le Lijiye Tum Ko Jo Raazi Kare  
Theek Ho Naam e Raza Tum Pe Karoroñ Durood***

**Sag e Mufti e Azam**

**-Muhammad Afthab Cassim Qaadiri Razvi Noori**

**Imam Mustafa Raza Research Centre  
Durban, South Africa**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Allah's Name (We) Begin With, The Compassionate,  
The Most Merciful**

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

**We Praise Him (Almighty Allah),  
And Send Durood Upon His Generous Rasool ﷺ**

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

**It Is He Alone Who Is The First (Without Beginning) And It Is He Alone Who Is The Final (Without End), And It Is He Alone Who Is The Divinely Apparent, And It Is He Alone Who Is The Divinely Unseen, And It Is He Alone Who Is The Knower Of All Things.**

**[Surah Al-Hadeed (57), Verse 3]**

This marvellous and miraculous statement includes the Asma e Husna, and the Praise and the Glorification of Almighty Allah, because in the Holy Qur'an, Almighty Allah mentions His Divine Magnificence as the Opening (i.e. in the Opening Verses) and with it He included the Blessed Attributes and Blessed Traits of Huzoor e Akram Sayyid e Aalam ﷺ, because Almighty Allah described Him ﷺ with these Attributive Names, even though these Names are from amongst the Asma e Husna.



In both Wahi e Matlu' (The Kalaam of Almighty Allah which is recited and which was revealed through Hazrat Jibreel عليه السلام) and in Wahi e Ghair Matlu' (The Kalaam of Almighty Allah which was not recited and was revealed directly in the form of a Vision), Almighty Allah established the Blessed Name of His Habeeb ﷺ, making His Blessed Features, His ﷺ Beauty, His ﷺ Splendours and His ﷺ Virtuous Traits a reflection of The Manifestation.

Even though Huzoor ﷺ is granted grand virtue and is attributed towards all the Attributive Names of Almighty Allah, some Names were specifically mentioned when praising Him such as Noorun, 'Aleemun, Hakeemun, Mu'minun, Muhaiminun, Waliy'yun, Haadiyun and Raheemun etc.

It must be further noted that the above-mentioned Attributive Names, in other words, Aw'wal, Aakhir, Zaahir, and Baatin are from the same category.

# THE BELOVED NABI ﷺ BEING AW'WAL (THE FIRST)

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As for the matter of Huzoor ﷺ being the First (i.e. Awwal), and this being part of His Existing Names, the following must be noted

1. It is mentioned in the Hadith Shareef:

أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي

**Almighty Allah First Created My Noor**

2. In Eminence and Excellence, He ﷺ is also Aw'wal (i.e. The First). Hence, it has been mentioned in the Hadith e Paak:

كُنْتُ نَبِيًّا وَإِنَّ آدَمَ لَمُتَجَدِّلٍ فِي طِينَتِهِ

**I Was A Nabi Even Then, When Adam عليه السلام  
Was Still A Blend Between Sand And Water**

3. On the day of Meethaq (i.e. on the day of the covenant of the souls) He ﷺ was the first to reply.

Hence Allah Ta'ala said,

أَكُنْتُ بِرَبِّكُمْ

**Am I Not Your Rab'b  
[Surah Al-A'raf (7), Verse 172]**

The response was,

قَالُوا بَلَىٰ

**All Of Them Said, Yes (Indeed You Are)  
[Surah Al-A'raf (7), Verse 172]**

4. He ﷺ is the first to bring Imaan. Hence, it is mentioned:

وَأَوَّلُ مَنْ آمَنَ بِاللَّهِ وَبِذَلِكَ أُمِرْتُ وَأَوَّلُ الْمُؤْمِنِينَ

**He Who Was The First To Bring Imaan In Allah And To Obey His  
Commands And The First Of All The Believers.**

5. (He ﷺ said) When the earth splits open, and all the people will rise therefrom, then the earth will be split first for Me.

6. (He ﷺ said) I will be the first (on the day of Qiyaamat) to be granted permission to prostrate (to make Sajdah).

**7.** (He ﷺ said) The Doors of Shafa'at (i.e. Intercession) will be opened first for Me.

**8.** (He ﷺ said) I will be the first to enter into Jannah.

# THE BELOVED NABI ﷺ BEING AAKHIR (THE FINAL)

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1. Even though He ﷺ has been blessed with this pre-eminence of being first, He ﷺ was the last (i.e. Final) to arrive as a Rasool. Hence, Almighty Allah says,

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

**But You Are Allah's Rasool And The Seal Of The Prophets.  
[Surah Al-Ahzab (33), Verse 40]**

2. From amongst all the Books, His ﷺ Kitaab (i.e. The Kitaab revealed upon Him ﷺ) The Qur'an e Kareem is the Final Kitaab.

3. His ﷺ Deen is the Final Deen. Hence, it has been mentioned:

مَحْسُومٌ إِلَّا مَا ارَادَ اللَّهُ

(In other words) Even after being blessed with all the firsts, we are the last to arrive, because being final and the seal when it comes to arrival is, in fact, being first in eminence, and this is why it is Huzoor ﷺ alone who is the Abrogator of the (rules) of the past books and religions.

# THE BELOVED NABI ﷺ BEING ZAAHIR & BAATIN

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As for the matter of Him ﷺ being Zaahir and Baatin (The Apparent & The Veiled), then it is His ﷺ Noor which has encircled the entire universe and through His ﷺ Noor the entire universe is glowing. The appearance of none is like His ﷺ Appearance and the Noor of none is equal to His ﷺ Noor.

Baatin here refers to the secretive and mystical attributes of Nabi ﷺ, the reality of which cannot be comprehended. The near ones and the distant ones were drowned and absorbed in His ﷺ Marvellous Beauty and Unparalleled Splendours.

# THE BELOVED NABI KNOWS ALL THINGS

ﷺ

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

## It Is He Who Is The Knower Of All Things

This command is undoubtedly referring to Huzoor ﷺ, because the attribute mentioned:

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

## Over Every Knowledgeable One, There Is One Who Is More Knowledgeable

Is found in Him ﷺ alone (amongst the creation).

عليه من الصلوات أفضلها ومن التحيات أحسنها وأكملها

After praise and salutations, this humble servant (Hazrat Shaykh) Abdul Haq Ibn Saifud'deen Delhvi Qaadri رحمه الله لما تحب و برضاه و جعله خير من الله says concerning the gathering and compilation of this book, which is named Madaarij un Nubuwwat Wa Darjaatul Futuw'wat, that for a long time now, it was the deep desire and longing of my soul and my

heart, together with my passion of Imaan, that there should be a book which discusses the Blessed life (Seerat) of The Beloved Rasool ﷺ which should be an annotation of the Ahadith e Nabawi ﷺ, the service to which this humble servant has been dutifully fulfilling, thereby being a loyal slave, and thus I realised that I further need to strive in the completion and conclusion of this task.

On the other hand, my beloved son, the light of my eyes and my vision (Maulana Noor ul Haq رحمه الله تعالى ورحمته المستطوعين) continuously reminded me about this task, being insistent about it, but the Command of Almighty Allah was not as yet in my favour.

In other words, Allah had not as yet blessed me with the Divine Guidance (to complete this task). Therefore, due to this the radiant rays of this objective was delayed.

Then, when due to the strife in this era, and when deviance and disobedience began to creep into some of the arrogant dervishes of this time and darkness became visible in their once crystal clear capabilities, and there was short-sightedness and constriction in their understanding concerning the Eminent and Exalted Station of Huzoor e Aqdas ﷺ, and due to which they started to experience complications in recognising His ﷺ Excellence and His ﷺ Knowledge, and they thus began to err in their duties towards their belief (creed), causing them to become distant from the true way of Deen and from Siraat e Mustaqeem, then in such a time, it became necessary to fulfil my duty of advising (guiding) the Muslims (righteously).



Even though none can truly explain the Exalted Condition and the Sacred Attributes (Features) of Sarwar e Ambia ﷺ, but in order to educate those who are unaware of the reality and to awaken the heedless from their slumber of heedlessness, and to bring the seekers of the true path back towards the path (of guidance), and to keep the lovers firmly established in their passion and yearning, is something which was very much needed.

Hence, I compiled this book with urgency in which the Excellence and Munificence, Beauty and Elegance, and the origins and the final days of Huzoor e Akram ﷺ are explained. Since the aim and objective of this compilation was to inculcate true yearning and love (in the Muslims), then as per my habit, this book became a reality within a short space of time, and the author himself did not realise when he started this work and when he completed it.

والله في الرشاد اليه المبداء والمعاد

# THE CLASSIFICATION OF THIS BOOK

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The classification of this book is established on five categories.

## THE FIRST CATEGORY

This category discusses The Excellence, The Splendours, The Beauty of Creation, The Beautiful Appearance, The Splendid Character and the Blessed Attributes (Features) of Huzoor e Akram ﷺ. This is the Excellence and Eminence which is proven from Qur'anic Verses and Sahih Ahadith. It also includes discussions about:

- 1.** The discussion pertaining to The Beloved Nabi ﷺ and His ﷺ Chosen and Blessed Ummah, which has been mentioned in the Past Books.
- 2.** The discussion pertaining to those Virtues of Huzoor ﷺ in which Him and the Past Ambia عليه السلام are united.
- 3.** The discussion pertaining to those Virtues and Splendours which are unique to Nabi Kareem ﷺ, such as the Me'raj etc.
- 4.** The discussion pertaining to His ﷺ Manifest Miracles and Radiant Signs.

**5.** The discussion pertaining to His ﷺ Blessed Names.

**6.** The discussion pertaining to those Virtues, Grand Blessings, Eminence and Stations which are unique to Him ﷺ in the hereafter, such as, His ﷺ universal intercession and unique mediation etc.

**7.** The discussion pertaining to the Special Rights of Huzoor ﷺ, the concession and steadfastness which is compulsory upon the entire creation, such as in the matters of Imaan, obedience and following (sincerely).

**8.** The discussion pertaining to those Exalted forms of Ibaadat which He ﷺ performed, through which He ﷺ was Blessed with The Most Special Closeness in the Court of Almighty Allah.

**9.** The discussion pertaining to those Blessed Habits of His ﷺ which are most beloved and dear to Almighty Allah. This has been further categorised into nine chapters.

## **THE SECOND CATEGORY**

This category discusses:

**1.** Huzoor e Akram's ﷺ Blessed Ancestry and Lineage

**2.** The Blessed Pregnancy and The Most Blessed Birth

**3.** The Most Blessed Childhood

**4.** Hazrat Abdul Mut'talib's guardianship and his passing away.

**5.** Abu Taalib's assistance and support, and Huzoor e Akram's ﷺ journey with him to Syria.

**6.** Huzoor ﷺ being recognised by Buhaira the monk and him bringing Imaan on Huzoor's ﷺ Nubuw'wat.

**7.** Huzoor's ﷺ Nikah to Ummul Mo'mineen Khadijatul Kubra رضى الله عنهما

**8.** The Construction of the Holy Kaa'ba

**9.** The commencement of Wahi (Divine Revelation)

**10.** The Commencement of the Invitation towards Islam

**11.** The death of Abu Taalib

**12.** The persecution by the kuffaar and the migration of the Sahaba towards Habsha (Abyssinia/Ethiopia)

**13.** Huzoor's ﷺ journey to Ta'if

**14.** The Bai'at (Allegiance) of the Jinns

**15.** The Bai'at (Allegiance) of the Ansaar of Madina

**16.** The Blessed Hijrat (Migration) to Madina Munawwarah etc. This has been further categorised into four chapters.

## THE THIRD CATEGORY

**1.** This category discusses the chronological events, commencing from the Hijrat up to the worldly illness and journeying into the hereafter of Huzoor عليه السلام.

**2.** Every year and period has been categorised separately and due to this, based on its contextual sense, there will be eleven chapters, but the chapter headings will not be mentioned.

## THE FOURTH CATEGORY

The sudden emergence and the prolonged illness of Huzoor عليه السلام and the discussion regarding those incidents which happened during the illness, until the day He عليه السلام journeyed into the hereafter. This further includes discussions pertaining to:

**1.** The Blessed Ghusl

**2.** The Blessed Shrouding

**3.** The Namaaz

**4.** The Sacred Burial

**5.** Evidence that the Ambia عليه الصلوة والسلام are alive. This category will further be categorised into three chapters.

## THE FIFTH CATEGORY

This category discusses:

- 1.** The Pure Children Of Huzoor e Akram ﷺ
- 2.** The Azwaaj e Mutah'haraat (The Blessed and Pure Wives)
- 3.** The Ahle Bait (The Noble Family of Nabi ﷺ)
- 4.** The Blessed Concubines etc.
- 5.** His ﷺ Paternal Uncles And Paternal Aunts
- 6.** His ﷺ Forefathers And Milk Brothers And Sisters
- 7.** His ﷺ Blessed Servants
- 8.** His ﷺ Secretaries And Treasurers etc.
- 9.** Designated Leaders
- 10.** Designated Emissaries

**11.** Designated Governors

**12.** Designated Orators

**13.** Designated Poets

**14.** Blessed Muaz'zins

**15.** His ﷺ Weapons

Based on this sequence, this will be categorised into eleven chapters.

## **SUPPLEMENTARY DISCUSSIONS**

This will discuss some of the Perfect and Splendid Attributes of Nabi Kareem ﷺ through the avenues of the Ahle Ma'rifat and Tariqat, further discussing the matter of seeking His ﷺ Aid.

## CHAPTER 1

# THE BELOVED NABI'S ﷺ BEAUTY IN CREATION AND HIS PHYSICAL BEAUTY AND MAGNIFICENCE



# THE FIRST CATEGORY

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## The Blessed Virtues And Splendours Of Huzoor e Akram ﷺ

This Category Will Be Divided In to Eleven Chapters

### *The Sacred Face Of Rasoolullah ﷺ*

The Sacred Face of Huzoor e Akram ﷺ is the Reflection and the Splendour of the Manifestation of Almighty Allah's Unconfined Radiance. It is in Bukhari and Muslim from Hazrat Bar'ra Ibn Aazib رضي الله عنه. He says that Rasoolullah ﷺ was the Most Beautiful (Handsome) and the Most Radiant Faced one amongst all.

It is mentioned in the Hadith of Hazrat Abu Hurairah رضي الله عنه

مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

### **I have Not Seen Anything More Beautiful Than Rasoolullah ﷺ**

In his statement (narration) Hazrat Abu Hurairah رضي الله عنه said, مَا رَأَيْتُ شَيْئًا (I have not seen anything) and he did not say مَا رَأَيْتُ إِنْسَانًا or رجلا (i.e. I did not see any human or man). The reason for him doing this is because in this there is vastness. In other words, His ﷺ Beauty and His ﷺ Perfection surpassed everything, and he said that the Sacred

Face was so Radiant and Bright, that it seemed as if the sun was swimming in His ﷺ Blessed Face.

تاشب نیست روز هستی زاد  
آفتابے چو توند اردیاد

In other words, after any night, no day has risen which was as bright and radiant as Your Radiant and Glowing Face.

In other words, the Sacred Face of Rasoolullah ﷺ was so radiant that it glowed, emanating rays of radiance.

In the Hadith of Sahih Bukhari which is from Hazrat Bar'ra Ibn Aazib رضی اللہ عنہ he was asked, did the Blessed Face of Rasoolullah ﷺ shine like a sword?

He said No! But it was like the moon. The reason for this is because when a comparison is made to the sword, then the sword is longish, and thus the roundish feature is not present in it, and this is why he gave an example of the moon. It must be further noted that both these qualities are present in the moon. In other words, the splendid glow and the roundness as well.

There is a slight difference in the words which are reported in Sahih Muslim. In it he said, But, in fact, it was like the sun and the moon. In other words, His ﷺ Sacred Face was circular and roundish like the sun and the moon.

Even though the sun is brighter and more radiant than the moon, the exquisiteness and the beauty which is found in the moon is not present in the sun, and exquisiteness and fineness is such a quality that, when one looks at it, it is pleasing and delightful, and this is something which can only be comprehended and understood by those who have a refined taste (for true beauty).

شاید آں نیست کہ موئے دمیائے دارد  
بندہ طلعت آں باش کے آنے دارد

The biographers make a distinction between Sabaahat (being fair in complexion) and Malaahat (exquisite and fine beauty). To explain this distinction, the example which they presented, was that Sabaahat is a quality of Hazrat Yusuf علیہ السلام and Malaahat is that which they have attributed to Huzoor e Akram ﷺ and this is just as Nabi Kareem ﷺ Himself said,

أنا أملح، وأخي يوسف أصبغ

### **I Have Been Blessed With Malaahat And My Brother Yusuf Has Been Blessed With Sabaahat**

The Sacred Face of Rasoolullah ﷺ being roundish does not mean that it was round like a circle, because for something to be (perfectly) round like a circle is in contrast to beauty and exquisiteness.

In other words, His ﷺ Sacred Face had a beautiful roundness with a slight longness, which was not vastly extended. This blessed quality is in the category of splendour and beauty, and also falls within the category of portraying an eminence which is awe inspiring. Hence, it has been narrated that the Radiant Face of Rasoolullah ﷺ was neither مكشّم nor مطهم (i.e. neither was it completely round and flat, nor was it very long), but it was roundish in nature like a circle.

Qadi Iyadh رحمه الله wrote in Shifa Shareef that مكشّم refers to a face with a short (petite) chin. A chin being short (petite) is a sign of the roundness of a face. In other words, the length of the face is based on the length of the chin and مطهم is on the sequence معطم and this refers to that face which is fleshy and somewhat puffy.

In the Qamoos (a dictionary) this word also means rotating and to be gathered, and it is from there that the meaning has been extracted. It also means weak, thin and feeble and both of these meanings are in contrast to beauty and exquisiteness.

In another narration it has been mentioned, سهل الخدين (Soft Gentle Cheeks), سهل (usually) refers to soft (fertile) and vast land. In some narrations it has been mentioned سيل الخدين which has come from the context of the word سيلان.

In Mawahib ul Laduniyah Ibn Atheer mentioned the words **سالمه در** **سالمه** in the context of **استطاله**. In other words, the Sacred Face (i.e. the Sacred Cheeks) had such longness, which was not excessive (but rather perfect).

Hazrat Shaykh Ibn Hajr Asqalani **رحمى الله عنه** states that, It is this narration which has become the reason for enquiring as to whether His **ﷺ** Sacred Face was like a sword. In some narrations, the Sacred Face of Nabi Kareem **ﷺ** was mentioned as being **بقعه قبر** or **شقہ قبر**.

In other words, it looked like a piece of the moon or half of the moon. He **ﷺ** has been described with such words even in some poetic stanzas, such as in,

**بر دیده حباے آل طلعت آل ماه پاره نیست**

In other words, for those who admire the moon, it is because of the height, the radiant glow, and the roundness of the moon, and whoever saw Nabi Kareem **ﷺ** described His **ﷺ** Sacred Face to have all these (and more) compared to all the other people, as this grand splendour was perfectly visible in the Sacred Face of Nabi Kareem **ﷺ**.

Hazrat Ka'ab Ibn Malik **رحمى الله عنه** who was regarded amongst the most eloquent and fluent poets amongst the Sahaba e Kiraam **رضوان الله تعالیٰ علیہم اجمعین** also used this paradigm in his poetry. This is why it is necessary to describe it in this manner.

Some have said that when the Beloved Rasool ﷺ would direct His ﷺ Special Generous Attention (towards anyone), or when He ﷺ would turn His ﷺ Blessed Sacred Face (to direct His ﷺ attention towards someone or something), then this special feature would be visible at such a time. In other words, when He ﷺ turned His ﷺ Blessed Face, then the perfect length and the beautiful roundness could be seen. In support of this, the Hadith of Hazrat Jubair Ibn Mut'im رضى الله عنه is presented, which is mentioned in Tabrani, wherein he said that,

**Rasoolullah ﷺ Turned Towards Us (i.e. Directed His ﷺ Blessed Attention Towards Us) In Such A Manner, Like The Half Portion Of The Moon.**

An even better description of this example is that of His ﷺ Sacred Forehead. Hence, it is mentioned in Sahih Bukhari on the authority of Hazrat Ka'ab ibn Malik رضى الله عنه that he said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا شَرَّ (سَتَّارَ وَجْهَهُ) كَأَنَّهُ قَطْعَةُ قَمَرٍ

**When There Would Be Any Blessed Lines Formed (i.e. When The Forehead Is Creased) On The Forehead Of Rasoolullah ﷺ, His ﷺ Radiant Face Would Glow Like A Piece Of The Moon.**

کے کہ تشنه لب تست بارمیداند  
که عین موج حیات است چین پیشانی

‘Sur’rah’ is a famous dictionary of the Persian Language. In it the word سر which is written with Fathatain (i.e. a double Fatha – with

Tanween), refers to the lines on the forehead. Its plural form is اسرار and the plural of the plural form is اساريير and it has been mentioned in the Hadith كَانَ تَبْرِقُ أَسَارِيرُ وَجْهِهِ. In other words, the Blessed Lines on His Blessed Forehead would begin to glow.

It is reported from Sayyiduna Abu Bakr Siddique رضى الله عنه that the Radiant Face of Rasoolullah ﷺ was like the circular form (i.e. the glowing ring) of the moon. The circular form refers to a ring which in Farsi is known as حُسرمن ماه. Shaykh Muhaq'qiq Abdul Haq Muhad'dith e Delhvi says that to use the paradigm of the radiant physical form of the moon or to use the paradigm of the radiant ring of the moon elucidates clearly that, in this, the bursts of radiance which emanated from the Radiant Face of Sayyiduna Rasoolullah ﷺ are being implied, because when the radiance emanated from His Blessed Face, it formed a ring of light.

This was the manner in which the splendour of the radiance and brightness of His Sacred Face was explained, and this was the manner which was used to explain the magnificence and the awe-inspiring manifestations of His Sacred Face.

Something to think about (at this juncture) is that, if one truly visualises what has just been mentioned about the Sacred Face of Rasoolullah ﷺ, a beautiful sensation fills the heart, and when one is in this state of (spiritual) visualisation, then the one who is visualising this, sees and observes the Blessed Face of the Beloved Rasool ﷺ, and he observes and sees this awe-inspiring and beautiful

view or vision. The reason for this is because, it is this which quenches the thirst of the eyes and fills the heart with the light of His ﷺ Honour and Love.

The paradigm of the ring around the moon has also been used in the Hadith of Ka'ab Ibn Maalik رضى الله عنه. When the paradigm of the moon is used, then it is very obvious and apparent that it is the full moon which is being referred to, and this is just as Baihaqi reported from Abu Ishaaq. He says, a Hamdaani woman said to me that I was blessed with performing Hajj with Rasoolullah ﷺ. So, I said to her, tell me about the Radiant Face of Rasoolullah ﷺ, so she said,

كَأَنَّمْ لَيْلَةَ الْبَدْرِ لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ

**His ﷺ Sacred Face Was Like The Moon Of The Fourteenth Night (i.e. The Full Moon) And Never Have I Seen Such Before, Nor Have I Seen Such After.**

Those who were absorbed in their desire to observe the exquisite beauty of Rasoolullah ﷺ would be able to see this (paradigm of the ring of the moon) on the nights of Ay'yaam e Beedh (i.e. on the 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> nights of the lunar month) and they would never allow anything to distract them from being blessed with this opportunity of seeing (His ﷺ Radiant Face on these nights). For them, it was like looking at His ﷺ Perfectly Sacred Face unveiled (on these nights).



It is reported in the Hadith of Ibn Abi Haala,

كَانَ رَسُولُ اللَّهِ ﷺ عَلَيْهِ وَسَلَّمَ حُجْمًا مُنْقَمًا يَتَلَوُّ وَجْهَهُ كَتَلَوُّ الْقَمَرِ لَيْلَةَ الْبَدْرِ

**Rasool e Akram ﷺ Was So Exalted And Worthy of Such Great Respect, That The One Who Saw Him ﷺ Would Immediately Acknowledge His ﷺ Eminence. The Blessed Face Of The Beloved Rasool ﷺ Used To Glow Like The Full Moon.**

The reason that the biographers of the Seerat of Rasool ﷺ preferred the paradigm of the moon compared to the sun is because the radiant glow of the moon is a means of pleasure and it gives immense delight to the eyes (i.e. to the vision).

It is a sight which gives one special pleasure and it creates a feeling of love in the heart. (Another reason is that) to look towards it is possible and this can be done very comfortably, and this is in contrast to looking at the sun, because looking at the sun causes the eyes to become dazzled and dazed and hence this does not create any pleasure and sensation of attraction in the heart.

However, if one looks at the Exalted Personality of Nabi Kareem ﷺ with all His ﷺ Magnificent Attributes, and if one observes Him ﷺ in light of His Power, Eminence and Awe-Inspiring Grandeur, one will notice that the reality and the essence of His ﷺ Grand Personality is one that cannot be grasped or comprehended, and whether one observes His ﷺ Eminence and Marvellous Splendours from a close

proximity or from a distance, then even after attempting to do this to a great extent, one's understanding and intellectual capacity finds itself incapable to grasp what is being observed and thus in this way, the paradigm to the sun can be drawn as well.

This is just as Imam Buseeri رضى الله عنه mentioned in this stanza of his Qasida Burdah Shareef,

أَعْيَا الْوَرَىٰ هُمْ مَعْنَاهُ فَلَيْسَ يُرَىٰ      فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْقَمٍ  
كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ      صَغِيرَةٍ وَكُلُّ الظَّرَفِ مِنْ أَمٍّ

In other words, the true reality and the essence of the reality of Huzoor ﷺ cannot be comprehended and encompassed. In other words, be one in near proximity or be he far away, he is incapable of completely recognising the reality of Huzoor ﷺ. He ﷺ seems like the sun which even though is so far away, it still dazzles the eyes. Similarly, the entire creation cannot comprehend and grasp His ﷺ true essence and true reality.

Even though this example and paradigm which has been presented (regarding the sun) is one which is appropriate in the said sense, but to use the paradigm of the moon when physically seeing and when observing it through one's senses is more appropriate.

It is in Mawahib ul Laduniyah from Nihaaya that when Rasoolullah ﷺ would become pleased (happy), His ﷺ Sacred Face would look like a mirror, to the extent that the embellishments and the carvings on the walls and doors, and the reflection of those seated near Him ﷺ in His Sacred Court could be seen on His ﷺ Radiant Face.

It is reported from Hazrat Jaabir Ibn Samura رضى الله عنه that he says, I saw Huzoor e Akram ﷺ once on a moonlit night, adorned in a red (striped) set of clothes. I would sometimes look towards the moon and I would sometimes look towards Sarkaar ﷺ, to see who was glowing more, and I exclaimed, **By Allah! According To Me, He ﷺ Was More Radiant Than The Moon.** By using the words ‘according to me’, he is making apparent the bliss and delight which he felt in seeing and admiring the Beauty and the Radiance of Huzoor ﷺ. This is a demonstration of his own delight which he sensed, and this is indeed the reality as well, for His ﷺ Beauty and Radiance was the most exquisite (i.e. There was none more beautiful than Him ﷺ).

**Important Note:** (The word used in the narration to explain the clothing which Huzoor ﷺ was wearing is حُمَّةٌ). It must be noted that حُمَّةٌ refers to that pair of clothing which consists of an upper garment (a sheet or a kurta) and a Tahband (waist-cloth) and حَمْرَاءُ here refers to a fabric which has red stripes. This is the research of the Muhad’ditheen in this regard. Those who refer to حُمَّةٌ as a silk garment and حَمْرَاءُ as a completely red garment are mistaken. [End]

To describe the Exalted Features (Attributes) of Rasoolullah ﷺ in a poetic form (using examples to do so), is something which is done because of the manner and the style of poetry, otherwise there is nothing in the universe which can be compared to His ﷺ beautiful mannerism and innate and natural features, and there is nothing which can be identical to His ﷺ Blessed Features in any way.

سُبْحَانَ اللَّهِ مِنْ خَلْقِهِ وَحُسْنِهِ وَاجْمَلِهِ وَأَتْعَمِهِ وَأَكْمَلِهِ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ

## *The Sacred Eyes Of Rasoolullah ﷺ*

When discussing the Sacred Eyes of Rasoolullah ﷺ, this is done from two perspectives:

- 1. The First Being, The Position Of The Sacred Eyes And Their Structure And Features.**
- 2. The Second Being, The Physical And Spiritual Power (i.e. The Sight & The Insight) Of The Vision Of Rasoolullah ﷺ.**

### **The Position Of The Sacred Eyes**

It is reported from Hazrat Ali e Murtadha كرم الله تعالى وجهه الكرم that Rasoolullah ﷺ had big beautiful eyes and His ﷺ Eyebrows were long. When we say that His ﷺ eyes were big, this is said in contrast to them being constricted, and this does not mean that they were so huge that they were bulging (but rather they were perfect).

The maxim which is used when describing His ﷺ Blessed Limbs is that of being perfectly proportionate, and this is because the foundation of beauty and exquisiteness and such eminence and splendour is found in that which is proportionately perfect.

It is mentioned in another Hadith when discussing His ﷺ eyes that they were اشكل العينين. In other words, His ﷺ Blessed Eyes were white with a mild redness. This means that He ﷺ had very fine red vessels in His ﷺ Blessed Eyes.

The poets have also used the word شهلا. In the dictionary called Qamoos, اشكل means a slight redness in the whiteness. In other words, a tinge of redness in the whiteness. In the same manner شكه and سحره are also mentioned.

It must be noted that سحره has been derived from the word سحر. In other words, it refers to enchanting and captivating eyes, or eyes that cause one to be completely absorbed in them, and eyes which uncontrollably attracts the heart.

Some have written طويل شق العينين as اشكل العينين. In other words, long and slightly opened eyes through which one is not able to see clearly. This context is also mentioned in the Qamoos. Qadi Iyadh Maliki has also mentioned the same, and a similar narration is also mentioned in Shama'il e Tirmizi, and the words عظيم العينين (i.e. big exalted eyes) as mentioned by Hazrat Ali e Murtadha كرم الله تعالى وجهه الكريم in the apparent sense also falls under the same context and meaning. **And Allah knows Best.**

In one narration it has been mentioned,

أَفْجَعُ الْعَيْنَيْنِ

**He ﷺ Had Big Beautiful Eyes, With Deep Black Pupils.**

أَدْعَج means deep black eyes (i.e. Pupils) and the dictionary Qamoos has also mentioned it to mean broad and wide eyed. In another narration it has been mentioned الكحل العينين. In other words, eyes which had Surmah (collyrium) applied to them.

بال سرمه سیاه کرده خانم مردم  
دو چشم تو که سیاه هند سرمه ناکرده

**The Blessed Eyes Of Rasoolullah ﷺ Even Without Applying Surmah, Always Seemed Like Surmah Had Been Applied.**

**The Physical & Spiritual Power Of The Vision Of Rasoolullah ﷺ**

It is in Sahih Bukhari from Hazrat Abdullah Ibn Ab'bas رضي الله تعالى عنهما that Huzoor ﷺ used to look in the darkness of night just as He ﷺ used to look in the day.

Imam Baihaqi also narrated a similar narration from Ummul Mo'mineen Hazrat A'isha Siddiqa رضي الله عنها.

Qadi Iyadh has mentioned in Shifa Shareef that Huzoor ﷺ used to look at the eleven stars in the galaxy of the cluster of stars and Imam Suhaili mentioned twelve. However, more than looking towards the sky, Huzoor ﷺ more often looked towards the ground (i.e. He ﷺ kept his gaze lowered). In this is clear evidence of His ﷺ modesty and bashfulness.

Concerning that which has been mentioned in the Hadith, that He ﷺ would at times look towards the sky more often, and He ﷺ would sometimes look towards the sky less often, and He ﷺ would do so while raising His ﷺ Blessed Head, it must be noted that He ﷺ did this in anticipation of the descending of the Wahi (Divine Revelation).

Otherwise, ordinarily His ﷺ Blessed Sight would be directed towards the ground. Nabi Kareem ﷺ would often look from the side of His ﷺ Blessed Eye. At times, He ﷺ would also look directly in front. In other words, in the direction of the nose. This is referred to looking at somebody or something directly.

Nabi Kareem ﷺ looking (i.e. placing His ﷺ Blessed Attention on someone or something) from the side of His ﷺ Blessed Eye was due to His ﷺ immense modesty and prestige. However, when He ﷺ would look at something which was to His ﷺ right, then He ﷺ would turn completely in that direction.

He ﷺ avoided looking in any direction by merely turning His ﷺ Blessed Head (towards that direction), and He ﷺ avoided looking at something with His ﷺ Blessed Eyes not completely opened, because to look (at someone or something) in this manner, is the way of the proud and the lethargic ones.

His ﷺ Blessed Eyes saw in front and behind alike. It is mentioned in the Sahih Ahadith that Nabi ﷺ would say to His Muqtadis (i.e. those following in Salaah),



**Do not precede Me in Ruku' and Sujood, for your Ruku and Sujood are not concealed from Me, for just as I look in front of Me, I look behind Me as well.**

Almighty Allah only Knows what was the reality behind this narration. Further, it must be noted that this was not only the case here (i.e. when it came to His ﷺ Blessed Eyes), but it was the exact same case with all His ﷺ Blessed Limbs (i.e. All His ﷺ Blessed Limbs possessed this attribute and splendour), and this is because none can reach the essence of the reality of Nabi ﷺ.

Such is the condition of His ﷺ true and real awareness, and this claim is similar to the case of the Tafseer and the interpretation of the Mustashabihaat. All the discussions pertaining to His ﷺ Eminence and His ﷺ Marvellous Splendours are on the basis of intellect and presumption and on the basis of contemplation and vision. However, concerning Him ﷺ seeing ahead and behind alike, and as to whether this was with the eyes of the head or the eyes of the heart, then two or three things can be said:

1. (It can be said that) This condition was specific to the time of Namaaz, which was not the time of detailed disclosure, or (it can be said that) this was due to the abundance of Noor and radiances which were descending at that time.
2. It could also mean that this Blessed Attribute and feature was established and present in every condition of Huzoor ﷺ and was consistent during all times, and in everything that

He ﷺ did, and that this seeing as well was seeing with the eyes of the head. Otherwise indeed, Almighty Allah has the Divine Power to allow every limb of the body and every hair to be able to see.

3. It can also be said that this immense power in the Blessed Vision of Nabi Kareem ﷺ was unconditional and a Mu'jaza (A Miracle). Some have said that between both the Blessed Shoulders of Nabi Kareem ﷺ there were two eyes, which looked like two little holes of a needle, through which He ﷺ saw behind Him as well.

He ﷺ would not cover that area with any garment. It could also be due to the reflection on the Qibla wall, like is in the case of a mirror, and in this way Huzoor ﷺ used to observe their actions. However, these two points sound very unforeseen (but they even seem to be Da'eef).

If these are proven from some Sahih narrations then we will accept them as being accurate and we will have complete faith in it. Otherwise, we will apply Tawakkuf (i.e. remain reserved in this matter). It is also mentioned that in view of the Ahle Seerat, their Isnaad (i.e. chains of transmission) are not Sahih.

If here, the seeing is regarded as seeing with the eyes of the heart, then in this case it means that He ﷺ would become aware through Wahi (i.e. revelation) and through Divine Inspiration.

According to the Ahle Seer (The Biographers of The Sacred Life), this is something which is more reliable, because just as Almighty Allah has blessed Him ﷺ with vastness in rational knowledge and sciences; similarly, Almighty Allah has blessed Him ﷺ with the special subtle sense of identifying and understanding all of these things, and He (Almighty Allah) has focused all six directions for Him (i.e. above, below, right, left, front or behind) into one direction. **And Allah Knows Best.**

Concerning this, some people present this ambiguity and doubt that it has been mentioned in some narrations that Nabi Kareem ﷺ said, I am a servant (of Allah) and I know not that which is behind a wall.

Neither is there any source nor reality to such a narration, and nor is there any such Sahih Hadith which has been reported. Hypothetically speaking, even if the presence of such a narration has to be accepted, then the answer to this would be that this special disclosure was in the condition of Namaaz and if He ﷺ has this knowledge (which he does have), then this is through the ‘Ataa (i.e. The Special Benevolence of Almighty Allah), just as He ﷺ has been blessed with all the other knowledge of the unseen.

Those who object to this, and then present as proof that it is mentioned in the Hadith Shareef that the camel of Nabi Kareem ﷺ was lost, so some of the hypocrites said, Muhammad ﷺ is seen giving information about the skies but (Allah forbid) He ﷺ does not even know where His ﷺ camel is.

When Nabi Kareem ﷺ heard about this, He ﷺ said that I (personally) do not have this knowledge and nor do I know this by Myself. Whatever I know (i.e. whatever I am aware of) is through the knowledge which Almighty Allah has bestowed upon Me. (It is reported that) Nabi ﷺ said this repeatedly, until Almighty Allah informed Him ﷺ of the whereabouts of the camel.

Thereafter, Huzoor ﷺ informed the people of its whereabouts and said, The camel is at such and such location and its bridle is caught in a tree. On hearing this, the Sahaba e Kiraam رضوان الله تعالى عليهم أجمعين rushed to that particular spot and they found the camel there, in the exact condition, as mentioned by Nabi Kareem ﷺ.

This incident served as a refutation of the Munafiqs (hypocrites) and it was further proven that Nabi Kareem ﷺ rejected having Ilm e Ghaib on His ﷺ own account (i.e. Zaati) and He ﷺ further said that all the knowledge which He ﷺ has, is that which Almighty Allah has bestowed upon Him ﷺ. In other words, He ﷺ was blessed with Ilm e 'Ataa-i and not Ilm e Zaati, and this is applicable, both in Namaaz and outside Namaaz as well. After this discussion and the evidence which has been presented, the initial doubt which was cast, has no value or basis and does not stand.

**Translators Note:** The Wahabis and their counterparts like Isma'eel Delhvi have deceitfully said that Shaykh Muhaq'qiq رضى الله عنه said that the Beloved Nabi ﷺ said, I am a servant (of Allah) and I know not that which is behind a wall.

After saying this in Taqwiyyatul Imaan etc. they try to use it as evidence to prove that the Nabi ﷺ has no knowledge of the unseen. However, they deceitfully neglect to present the discussion which follows wherein the great Shaykh and Muhad'dith clearly says, **Neither, is there any source nor reality to such a narration, and nor is there any such Sahih Hadith which has been reported.**

They also do not mention his remaining evidence refuting the said statement wherein he refutes the deviants and the deviant views. This has now become clear from the above discussion after the said statement by Shaykh Abdul Haq Muhad'dith Delhvi رضى الله عنه [End]

## *The Sacred Ears Of Rasoolullah ﷺ*

Concerning the Blessed Hearing of Huzoor e Akram ﷺ, it has been mentioned in one Hadith that Nabi Kareem ﷺ said, **I See That Which You Do Not See And I Hear Those Sounds Which You Do Not Hear And I Am Hearing The اطيت (A Special Sound) Of The Sky.**

It must be noted that اطيت refers to a very specific and unusual sound, such as the sound of the pack saddle of a camel, the sound of an empty stomach, and the moaning and the sobbing of a camel due to pain and anguish. Such unusual sounds are known as اطيت.

Nabi Kareem ﷺ said, it is also admissible for the sky to make a sound (creek), because even a span of space is not empty in the skies where the Angels are not in Sajdah (prostration).

It has also been mentioned in another narration that the massive number of Angels either refers to them being in Sajdah or them being in the standing position (Qiyaam).

In all the books of Seerat, there has been no detailed discussion concerning the Blessed Ears and the Blessed Hearing of Nabi Kareem ﷺ. There is also no detailed explanation concerning their features and structure. However, it has been mentioned in Jaami us Sagheer that the Sacred Ears of Beloved Nabi ﷺ were completely perfect.

## *The Sacred Forehead Of Rasoolullah ﷺ*

In describing the Blessed Forehead of Nabi Kareem ﷺ, Hazrat Ali e Murtadha كرم الله تعالى وجهه فرمادے: واضح الجبين. In other words, (He ﷺ had) a broad forehead.

In another narration it has been described as صلت الجبين which also means broad forehead. In one other Hadith it has been described as واسع الجبين and in another narration it has been described as واسع الجبهه. All of these are alike in meaning, and all of them mean, a broad and extensive forehead.

Concerning the Radiant Face of Rasoolullah ﷺ, we have already presented the narration of Hazrat Ka'ab Ibn Maalik رضي الله عنه that when Blessed Lines would appear on the Blessed Forehead of Nabi ﷺ, it would look like a piece of the moon. The Biographers have written that Virtue, Sacredness and Radiance could be seen emanating from the Sacred Forehead of Nabi ﷺ. It must further be noted that, whatever is written in the womb of the mother, is in fact written on the forehead.

Most often, the real appearance of this context is seen and observed at the Sacred Door of the Ka'aba, when those visiting the Holy Ka'aba run their foreheads against it. As they do this, the signs of virtue and good fortune become clearly apparent.

## *The Sacred Eyebrows Of Rasoolullah ﷺ*

While describing the Sacred Eyebrows of Nabi Kareem ﷺ, it is mentioned in the Hadith of Hazrat Ali e Murtadha كرم الله تعالى وجهه الكريم that,

واضح الجبين مقرون الى جبين

**His ﷺ Blessed Forehead Was Broad,  
And His Blessed Eyebrows Were Connected.**

It must be noted that قرن ابرد means that the hair of both blessed eyebrows were joined (i.e. connected). However, Hazrat Ibn Abi Haala رضي الله عنه who is the personality that described the Blessed Features of Nabi Kareem ﷺ mentioned in a Hadith reported by him that,

من غير قرن

**His ﷺ Blessed Eyebrows Were Not Joined (Connected)**

There is a clear contrast which is visible between both these narrations. The Biographers have said that His ﷺ Blessed Eyebrows were not completely joined (connected). In other words, the hair was not fused to one another, and (this is why) even when one would look at them, the joining of the hair between both of them was not so abundant, whereby the hairs from both eyebrows would join completely.



There was also not such a huge space between both of the Blessed Eyebrows, due to which it could be regarded as being completely separate. In fact, just a few hairs were lightly blended with one another.

This is why the joining and the separation of the hairs are both regarded as correct, and this was based on what was seen (by the person at that time) and hence both can be regarded as being correct as per the narrations. **And Allah Knows Best.**

The Biographers have said that between both the brows there was a blood vessel which would appear when Nabi Kareem ﷺ was in the state of Jalaal (i.e. when He ﷺ was displeased).

It is also mentioned in one narration by Ibn Abi Haala رضى الله عنه that,

أَرْجُ الْوَجِبِ

### **His ﷺ Blessed Eyebrows Were Fine But Full**

It must be noted that أَرْجُ means long bow shaped, and full of hair. In another narration it has been mentioned,

أَرْجُ الْوَجِبِ وَ سَوَائِغِ

This refers to eyebrows which are broad and full of hair. **أَكْبَرُ** has also been mentioned in the dictionary Qamoos as being long brows with fine hair, which in Farsi (Persian) are referred to as bow shaped eyebrows. It is in Baihaqi from a few Sahaba e Kiraam **رضوان الله تعالى عليهم أجمعين** that they said, we saw Rasoolullah **ﷺ** as being,

**أَحْسَنُ الْوُجْهِ عَظِيمُ الْجَبْهَةِ وَفَيْشُ الْخَاجِجِينَ**

In other words, His **ﷺ** Blessed Face was absolutely beautiful, with a grand forehead and fine eyebrows. Fine eyebrows here means that the hair was not cluttered together, and when it is said that Nabi Kareem **ﷺ** had a lot of hair, means that the hair was not too few and nor was it patchy. In other words, the eyebrows were not very thick but they were fine yet perfectly full.

## *The Sacred Nose Of Rasoolullah ﷺ*

The following words have been mentioned concerning the Blessed Nose of Nabi Kareem ﷺ,

أَثْنَى الْأَنْفِ الْعَرَيْنِ

(This is with a Kasra on the Ain, Sukoon on the Raa and Kasra on the Noon). In this sense it refers to a height, meaning that it was connected under the hair of the eyebrows and أَثْنَى is explained in the sense of سَائِلِ الْحَاجِبِينَ and this means perfectly formed and broad.

The word سَائِل comes from the word سِيلَان which means that the Sacred Nose was alike in length and fineness. The words دَقِيقِ الْعَرَيْنِ have also been mentioned. The word دَقَت means to be thin and is in the same meaning as سِيلَان and this means that the Blessed Nose of Nabi ﷺ was not fattish in any way.

The Sacred Nose of Nabi Kareem ﷺ was so Radiant (full of Noor) that if a person did not look at it carefully, it would seem as if His ﷺ Blessed Nose was very high, whereas in reality this was not the case. This height was superficial due to the radiance and the glow which made it seem to be so, due to which everything was evident. It must be further noted that due to this feature, the Sacred Nose of Nabi ﷺ was the manifestation of good-fortune and blessedness.

## *The Sacred Mouth Of Rasoolullah ﷺ*

Concerning the Sacred Mouth of Nabi ﷺ, there is a narration in Sahih Muslim from Hazrat Jaabir رضي الله عنه that he said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَلِيعَ الْفَمِ

### **The Sacred Mouth Of Rasoolullah ﷺ Was (Perfectly) Broad**

The same has been mentioned in the Hadith narrated by Hazrat Ibn Abi Haala رضي الله عنه concerning the Blessed Features of Nabi ﷺ.

This is a lengthy Hadith which is the beauty of the Shama'il e Tirmizi. According to the Arabs, to have a broad (full) mouth is praiseworthy, whereas they did not prefer someone with a constricted mouth.

They would refer to those men with small mouths to be in the category of women rather than in the category of men. Some of the poets of Arabia used (the example of) small mouths to refer to their beloveds and some of them attributed a small mouth while referring to their beloved in a veiled manner.

In another Hadith Shareef, after mentioning the words ضَلِيعَ الْفَمِ, these words يَفْتَحُ الْكَلَامَ وَيَغْتَبُهُ بِأَشْدَاقِهِ have been mentioned additionally.

In other words, Nabi Kareem ﷺ would commence His conversations with a broad (full) mouth and He ﷺ would complete it with His ﷺ شِدْقِي (with a Kasra on the ش meaning lower corner of the mouth (i.e. jaw), and in the other sense it means a full mouth).

It must be also noted خطيب اشدق and متشدق refers to someone (i.e. an orator) who speaks fluently and eloquently. The objective of mentioning all this is so that it is understood that when the words would emanate from the Blessed Mouth of Nabi Kareem ﷺ they would be pronounced clearly and perfectly and they would not be words which are inconsistent.

From this detailed discussion it is proven that His ﷺ fluency and manner of speech was beautiful. It has also become clear that He ﷺ was perfectly eloquent. To use such a manner in a language which is pretentious, is something which is disliked and disregarded and this is unsuitable as well. Some biographers have said that a broad mouth refers to the closeness of the lips.

Nabi Kareem ﷺ was مفدح الإنسان. In other words, His ﷺ Blessed Front Teeth were broad. It is mentioned in the dictionary Sur'rah that فذح refers to the broadness of the front teeth. In another Hadith, it has been mentioned as اشنب مفدح الشنايا; In other words, the Blessed Front Teeth of Nabi Kareem ﷺ were broad and sparkled beautifully. It must be noted that اشنب means sparkling. In the dictionary Qamoos, اشنب has been read with its other Harkats (short vowel marks) as well.

It is also reported that,

ورقه و برود غطرتنه في الاسنان

### His ﷺ Blessed Teeth Sparkled Like Silver

In the narration of Hazrat Ali e Murtadha رضى الله عنه it is mentioned that,

مسلج الشنايا

### In Other Words, Sparkling And Bright Front Teeth

It is reported in the Hadith of Hazrat Abdullah Ibn Ab'bas رضى الله تعالى عنهما that the Blessed lips of Nabi ﷺ were broad (full). When He ﷺ would converse then it seemed as if Noor (light) was flowing from the pearl like front Teeth of Nabi Kareem ﷺ.

Hazrat Imam Sharfud'deen Buseeri رضى الله عنه has explained this in one of his poetic stanzas by saying,

مِنْ مَعْنِي مَنْطِقٍ مِنْهُ وَ مُبْتَسِمٍ

كَأَنَّما اللؤلؤُ المكنونُ في صَدْفٍ

It seemed as if His ﷺ Sacred Teeth were concealed in pearls and He ﷺ spoke and smiled from within it.

Tabrani reported a narration in Awsat that the formation and the structure of the Sacred Lips and the Sacred Mouth of Nabi Kareem ﷺ was the most beautiful and the finest of all people.

In one narration it has been mentioned عظيم الإنسان. In other words, grandly excellent teeth. The gist of all these narrations was that the Sacred Mouth of Nabi ﷺ was the manifestation of His ﷺ Perfectly Splendid Beauty.

## *The Sacred Saliva Of Rasoolullah ﷺ*

The Sacred Saliva of Nabi Kareem ﷺ was the means of complete cure for the ill, and the eradication of the calamities of the distressed.

There is a very famous Hadith Shareef which is related to the day of Fath e Khaibar when Nabi Kareem ﷺ applied His ﷺ Sacred Saliva to the infected eyes of Hazrat Ali e Murtadha رضى الله عنه and instantaneously he was cured and became so healthy, as if there was never any infection or discomfort (in his eyes) before that.

Similarly, it is mentioned in another narration that a pail of water was brought in the Holy Presence of Nabi Kareem ﷺ. He ﷺ sipped a mouthful from it and then gargled into the pail of water, and His ﷺ Sacred Saliva became mixed with the water. When this water was poured into a well, not only did the well become full of water, but the fragrance of Musk now emanated from the well.

It is mentioned in another narration that when Nabi Kareem ﷺ put some of His ﷺ Sacred Saliva into the well which was located at the house of Hazrat Anas رضى الله عنه, its water became so sweet that there was no water sweeter than this in Madina Munawwarah and there was no well which had water sweeter than this.



Similarly, a few milk suckling babies were brought into the Court of the Beloved Rasool ﷺ and He ﷺ placed His ﷺ Sacred Saliva into their mouths. They were so satiated that they did not drink milk for that entire day.

Once, Hazrat Imam Hasan Mujtaba رضى الله عنه was very thirsty, so Nabi Kareem ﷺ placed His ﷺ Mubaarak Tongue in his mouth and he sucked on the Sacred Tongue of Nabi Kareem ﷺ.

He became so satiated that he did not feel any thirst for the entire day. It must be noted that there are numerous other Mu'jazaat (miracles) which are related to the Sacred Saliva of Rasoolullah ﷺ.

## *The Sacred Smile Of Rasoolullah ﷺ*

A Hadith in Sahih Bukhari is reported from Ummul Mo'mineen Hazrat A'isha Siddiqah رضى الله عنها. She says that I never saw Rasoolullah ﷺ laughing so loud that His ﷺ 'uvula' could be seen. This is known as لهوات and this is with a Fatha (Zabar) on each letter. It is the plural of the word لهاة which is with a Fatha (Zabar) on the letter Laam. This refers to the fleshy extension at the back of the soft pallet which hangs above the throat.

It is mentioned that Nabi Kareem ﷺ would always be smiling. It has been mentioned in numerous Ahadith that at times He ﷺ would smile so much that His ﷺ Sacred Premolars would become visible. These teeth are known as the Nawaajidh and they refer to the rear teeth, which is also called the wisdom teeth. It is said that these teeth grow when a person's intellect is perfected (i.e. when he becomes wise).

In this narration, the manner in which He ﷺ laughed or smiled has been overstated (i.e. it is a hyperbole). This is not the real sense which has been explained, because this is given as an example when mentioning someone smiling or laughing very much. Some have also mentioned that the Nawaajidh here refer to the teeth in general.

His ﷺ laugh would most often be restricted to a smile. It must be noted that the first stage of laughter is a smile and it is in this that the teeth become visible due to immense happiness.

When the sound of this laughing is heard from تَلَقُّه, then it is called تَهَقُّه (to burst out in laughter). Otherwise, it is simply called laughing, and if it is without any sound at all, it is called smiling. However, it is famously said that when the whiteness of the teeth become visible then it is known as smiling.

Hazrat Shaykh Ibn Hajar رَضِيَ اللهُ عَنْهُ says that it has been proven from all these Ahadith that even in the grandest of situations, Nabi Kareem ﷺ most often would not go beyond smiling. It is also possible that He could have gone beyond this and smiled widely but this can never be regarded as ‘Qahqaha’ because to make ‘Qahqaha’ is Makruh (disapproved). When a person laughs too often and he makes this habitual, he loses his prestige and his respect.

While reporting from Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ Hazrat Imam Baihaqi رَضِيَ اللهُ عَنْهُ writes that when Nabi ﷺ would smile, rays of light would spread over the walls. It is mentioned that the light which emanated from His ﷺ Blessed Teeth were like the rays of the Sun.

## *The Sincere Weeping Of Rasoolullah ﷺ*

The sincere weeping of Nabi Kareem ﷺ was also very similar (to His ﷺ smile). In other words, the sound of weeping would never be heard, but His ﷺ Sacred Eyes would fill up with tears.

It is also mentioned that at times, when weeping, a distinctive sound could be heard from the Sacred Chest of Nabi ﷺ and this sounded like the boiling of a pot.

In some narrations the sound which emanated from the Sacred Chest of Nabi Kareem ﷺ was compared to the sound of a grinding mill. He ﷺ especially wept at the time of the manifestation of those Attributes of Almighty Allah which show the displeasure of Allah or He ﷺ would weep for the forgiveness and the pardon of His ﷺ Ummat e Marhooma (The Muslim Community), or He ﷺ would weep when invoking Almighty Allah to shower blessings upon a deceased.

This condition of Nabi Kareem ﷺ was more often observed when He listened to the recitation of the Holy Qur'an and when He ﷺ would perform Namaaz (Salaah) at night.

## *The Ambia & Kiraam ﷺ* *Are Immune From Yawning*

Allah made Nabi Kareem ﷺ immune from yawning (i.e. He ﷺ did not yawn) because yawning is a sign of laziness, or it is due to feeling lethargic, or due some weakness in the limbs. It has been mentioned in the Taareekh of Imam Bukhari رضى الله عنه and in the Musan'af of Ibn Abi Shaiba that,

لَمْ يَتَنَاءَبْ نَبِيٌّ قَطَّ

### **The Beloved ﷺ Never Ever Yawned**

In some narrations it has been mentioned,

لَمْ يَتَنَاءَبْ نَبِيٌّ قَطَّ

### **No Nabi Ever Yawned**

It is in a Hadith that yawning is from the side of Shaitaan. If one is overcome by yawning, he should place the rear of his left hand over his mouth or he should clasp his lips with his teeth. When yawning, some people make sounds such as 'Haah' 'Haah' 'Haaah' or 'Aah' or 'Aah Haa'. To do this, is regarded absurd and is an action which is shunned and disapproved. It is mentioned in one narration regarding the one who makes such sounds while yawning, that it is as if Shaitaan is laughing aloud in his mouth.

## *The Sacred Voice Of Rasoolullah ﷺ*

The Sacred Voice of Rasoolullah ﷺ was immensely beautiful and pleasant, and it attracted the heart. There was immense sweetness in His ﷺ Sacred Voice. There was no voice sweeter and more eloquent and exquisite than the voice of Nabi Kareem ﷺ. In praising the sweet manner of conversation and the beautiful voice of Nabi ﷺ it has been mentioned,

وَصَدَّقَ النَّاسُ نَجْمَهُ

In other words, In His ﷺ eloquence in speech and in the manner in which He ﷺ pronounced the letters of the words from their origins, He ﷺ was the most accurate amongst all people. In other words, the manner in which Huzoor ﷺ said His Words and the correct manner in which they should be pronounced, was seen in the most perfect and the most correct form in the conversations of Nabi Kareem ﷺ. None was blessed with such a beautiful accent and none had such a beautiful tone of voice, which carried out such clear pronunciation. This was unique to Rasoolullah ﷺ.

When one speaks with eloquence and fluency, such a conversation is regarded as speaking in a truthful (accurate) tone. It is reported from Hazrat Anas رضي الله عنه that Almighty Allah sent Nabi Kareem ﷺ with such a beautiful voice and such a beautiful appearance, that Nabi Kareem ﷺ surpassed everyone else in these attributes.

When discussing this, someone beautifully said,

در دل ہر امتی گر حق مسزہ است  
روئے و آواز پیغمبر محبزه است

In other words, wherever the voice of anybody else could not reach, His ﷺ voice reached there with complete ease, especially those sermons which comprised of guidance and advice, or those in which there were warnings and cautions regarding the fear of Allah. The power of the reach of His ﷺ Blessed Voice at such times was such, that the Sahabiyaat (female companions) would be able to hear it (His ﷺ Blessed Voice) while seated in their homes.

The Khutbah (Sermon) which Nabi Kareem ﷺ delivered during the days of Hajj at Mina, opened the ears of all those who heard it. During this time, no matter where a person was, every one of them heard it clearly. In other words, whether the person in Mina was near Him ﷺ or he was far away, each one individually heard His ﷺ Blessed Words (Clearly).

It is mentioned in another narration that while Nabi Kareem ﷺ was delivering His ﷺ Sermon at Mina, Hazrat Ali e Murtadha رضی اللہ عنہ was standing near Him ﷺ and interpreting whatever He ﷺ said. Here, interpretation means that He was elaborating with detail on what Nabi Kareem ﷺ had said, and this was to remove any doubts (that the people may have had) and this was not so that the voice could reach the people.

## *The Eloquence & Fluency Of Rasoolullah ﷺ*

The eloquence of the Sacred Tongue of Nabi Kareem ﷺ, His ﷺ comprehensive manner of speech, His ﷺ distinctive manner of speech, and His ﷺ Marvellous Commands and Judgements are so extensive that if someone wishes to encompass and completely grasp this on the strength of his intellect, understanding, observations, while relying on his own ideology, then he would not be able to do so.

The tongue and the pen lacked the ability to truly express the beautiful and praiseworthy traits of Nabi ﷺ. To encompass and encircle His ﷺ Virtuous Beautiful Qualities and His ﷺ Admirable Attributes is extremely difficult, and this is because Almighty Allah has not created anyone more eloquent and more fluent and with a sweeter speech than that of Nabi Kareem ﷺ.

Once, Hazrat Umar e Farooq رضى الله عنه said to Huzoor e Akram ﷺ, **Ya Rasool'Allah ﷺ, Never Have You Gone Out Of Arabia, Nor Have You Really Sat Together And Socialised With The People, So How Did You Attain Such Eloquence In Your Speech?**

Nabi Kareem ﷺ said, **The Precious Command Of Language And The Terminology Of Hazrat Isma'eel عليه السلام Which Had Become Very Rare Was Brought To Me By Jibreel عليه السلام And I Memorised It.**



He ﷺ further said,

الْبَيْتُ بَنِي فَاحْسَنَ تَأْوِيهِ

### **My Rab'b Taught Me The Literal Decorum And He Blessed My Literal Capabilities With Beauty**

The science in the Arabic language which has to do with literature and with eloquence and fluency of the language is called 'Adab'. He ﷺ said, I was brought up in the Bani Sa'ad Ibn Bakr. This was the tribe of Nabi Kareem's ﷺ foster mother Sayyida Halima Sa'adia رضى الله عنها. The people of this tribe were regarded as the most eloquent amongst all the Arabs.

Nabi Kareem ﷺ said, In pronouncing (the letter) ض (Daad) from its Makhraj (proper origin), I am more eloquent than him, in other words, I am more eloquent than him who is able to pronounce the letter ض from its proper origin.

Some people had some differences of opinion regarding the soundness of this Hadith, based on the terminologies set by them, but based on its meaning this Hadith is correct and Sahih.

The gist of all this is that Nabi Kareem ﷺ said I am the most eloquent amongst all the Arabs. In other words, He ﷺ said that there is none more eloquent than Me in speech and this is because the letter ض is unique to the Arabs and this letter is in fact not

present in any other language. Hence, this means that, in the entire Arab world, none but Nabi Kareem ﷺ is capable of pronouncing the letter ض in its completely perfect manner. The origin of the letter ض is through the right or the left premolars. It is said that to pronounce it from the left is easier, whereas some of the illustrious Sahaba e Kiraam رضوان الله تعالى عليهم pronounced it from both sides (i.e. from the right and the left).

When speaking, Nabi Kareem ﷺ would converse with immense detail and clarity. His ﷺ words could be counted when He ﷺ spoke. He ﷺ would repeat each statement thrice so that the person listening would understand it thoroughly.

The reason for Him ﷺ repeating His ﷺ Blessed Statements was to remove any misconception and ambiguity. Otherwise, this would not have been His ﷺ habit and manner in every discussion.

## *Nabi ﷺ Being Jawaami' Ul Kalim*

The Beloved Nabi ﷺ was blessed with a comprehensive manner of conversing. Regarding the uniqueness of the Sacred Speech of Khaatam ul Ambia Ahmed e Mujtaba Muhammad Mustafa ﷺ, He ﷺ said,

أَوْثِنْتُ جَمَاعَةَ الْكَلِمِ وَأَخْتَصَرْتُ لِي الْكَلَامَ

**I Was Blessed With Jawaami' Ul Kalim,  
And The Kalaam (Word) Was Made Concise For Me**

Jawaami' ul Kalim refers to those discussions or statements which comprise of as few words as possible but their meanings are many. Based on their capabilities and their expertise, the Ulama e Kiraam have gathered a few of these statements, especially those letters which Nabi ﷺ sent to the famous Kings, rulers and leaders of the time.

From amongst them are those statements which include His ﷺ Marvellous Features and the radiance of His ﷺ Beauty. I would now like to take the honour of presenting these from my thoughts and my visions. In other words, I want to portray (in my words) how these beautiful words would have flowed from the Blessed Tongue of Nabi Kareem ﷺ.

حرف از دهان دوست شنیدن چه خوش بود  
با از دهان آنکه شنید از دهان دوست

**How Beautiful Are The Letters Which Emanate From The Mouth Of The Beloved Or Those Beautiful Words Which Are Heard From The Mouth Of One Who Heard It From The Blessed Mouth Of The Beloved.**

(Below are some examples) of Nabi ﷺ being Jawaami' ul Kalim. The first example (of him being Jawaami' ul Kalim) is clear from the First Hadith of Sahih Bukhari Shareef.

### **The First Example**

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

### **The Basis Of Actions Depend On The Intentions [Bukhari]**

This Hadith is a great source from the Principles of Deen. This Hadith has the honour of being one of the most comprehensive and the most favourable of all the Ahadith.

Some of the Ulama e Kiraam have mentioned this Hadith to be one third of Ilm e Deen (The Knowledge of Deen) and this is because Deen is comprehended through the words, actions and intentions of man. Some others have mentioned this Hadith to be half of Ilm e Deen.

On the basis of this, A'maal (i.e. deeds or actions) are in two categories:

- 1. A'maal Bil Qalb (In other words, to intend any action in the heart).**
- 2. A'maal Bil Jawaareh (In other words, bodily and physical Ibaadat).**

When it comes to A'maal Bil Qalb, Niyyat (intention) has the greatest and most significant position. On this basis, Amal (i.e. actions) will be regarded as being on the basis of that half knowledge (which is the Niyyat).

In fact, it is most significant amongst both halves. In reality, it is the Niyyat which is the foundation and basis of all the deeds and actions which emanate from the heart and are carried out by the body, and it is the foundation of all the other Ibaadaat (Forms of Worship), thus if it is said to be knowledge in entirety, then even this amplification is correct.

(Shaykh Abdul Haq Muhad'dith e Delhvi رضى الله عنه then says) I will now have the honour of presenting some (more) examples of Nabi Kareem ﷺ being Jawaami' ul Kalim.

## The Second Example

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

**It Is From The Beauty of Islam, That One Should Abstain From  
That Which Has Nothing To Do With Him. [Tirmizi]**

## The Third Example

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ يَدِهِ وَلسَانِهِ

**A Muslim Is He From Whose Hands And Tongue  
All The Muslims Are Safeguarded. [Bukhari, Muslim]**

## The Fourth Example

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِإِخِيهِ مَا يُحِبُّ لِنَفْسِهِ

**None From Amongst You Is A True Believer Unless He Loves For  
His Brother That Which He Loves For Himself. [Muslim]**

## The Fifth Example

الدِّينُ النَّصِيحَةُ كُلُّهَا

**Deen Is The Most Perfect Guidance And Advice.  
[Abu Dawud, Nasa'i]**

## The Sixth Example

الْبَلَاءُ مُوَكَّلٌ بِالْمَنْطِقِ

**Talking Excessively Is The Cause Of Inviting Problems. [Hadith]**

## The Seventh Example

الْمَجْلِسُ بِالْإِمَانَةِ

**Those Things Which Are Said In A Gathering,  
Are Matters Of Trust. [Sunan Abu Dawud]**

## The Eighth Example

الْمُسْتَشَارُ مُؤْتَمِنٌ

**One From Whom Advice is Sought, Is The Custodian of Trust.  
[Tirmizi, Ibn Majah, Abu Dawud]**

## The Ninth Example

تَرْكُ الشَّرِّ صَدَقَةٌ

**To Abstain From Mischievousness Is Sadaqa (Charity).  
[Kanz ul Ummal]**

## The Tenth Example

الْإِيَّاءُ خَيْرٌ كُلُّهُ

**Modesty Is A Perfect Form Of Goodness.  
[Riyadh ul Saaliheen]**

## The Eleventh Example

فَضْلُ الْعِلْمِ خَيْرٌ مِنْ فَضْلِ الْعِبَادَةِ

**Superiority In Knowledge Is Greater Than Superiority In Worship.  
[Mishkaat ul Masaabih]**

## The Twelfth Example

الصَّحَّةُ وَالْفَرَاغُ نِعْمَتَانِ مَغْبُوتَتَانِ فِيهِمَا أَكْثَرُ النَّاسِ

**Good health and Free Time are Two Blessings,  
Which The People Often Waste. [Bukhari, Tirmizi]**

## The Thirteenth Example

مَنْ غَشَّ فَلَيْسَ مِنَّا

**Whosoever Deceives (By Adulterating Things etc.)  
Is Not From Amongst Us. [Tirmizi, Mishkaat]**



### The Fourteenth Example

الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ

**One Who Shows The Path Towards Virtue Is Like He Who Has  
Done The Virtuous Deed. [Tirmizi]**

### The Fifteenth Example

جُبْنَ الشَّيْءَ يُغْمِي وَيُصِمُّ

**The Love For Something Causes You To Become Blind And Deaf.  
[Sunan Abu Dawud]**

### The Sixteenth Example

الزَّوْءُ مَعَ مَنْ أَحَبَّ

**A Person Will Be With Whomsoever He Loves. [Bukhari]**

### The Seventeenth Example

لَا تَرْفَعْ عَصَاكَ عَنْ أَهْلِكَ

**Do Not Raise Your Stick Over (i.e. Against) Your Family.  
[Al Adab ul Mufrad]**

## The Eighteenth Example

خَيْرُكُمْ خَيْرُكُمْ لِأَقْدَمِهِ

**The Best From Amongst You Is He Who Is Best For His Family.  
[Tirmizi, Ibn Majah, Mishkaat]**

## The Nineteenth Example

مَنْ أَسْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

**He Who Is Slow In His Deeds Will Not Be Become Swift Due To  
His Lineage. [Abu Dawud]**

## The Twentieth Example

زُرْغَبًا تَزُودُ حُبًّا

**Visiting Intermittently Increases Love. [Hadith]**

## The Twenty-First Example

إِيَّاكُمْ وَخَضِرَ الدِّمَنِ

**Guard Yourself Against Extravagance In Security (Comfort)**

## The Twenty-Second Example

لَنْ يَشَاءَ الْمَيِّتُ أَحَدًا إِلَّا غَلَبَهُ

**None Will Overstrain Himself In Deen,  
Except That It Will Overwhelm Him. [Bukhari]**

## The Twenty-Third Example

الْكَيْسُ مَنْ وَاَنَّ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ

**An Intelligent One Is He Who Overcomes His Soul (In Deen) And  
Does That Which Will Benefit Him After (His) Death.**

## The Twenty-Fourth Example

الْفَاجِرُ مَنْ اتَّبَعَ نَفْسَهُ وَتَمَنَّى عَلَى اللَّهِ

**A Transgressor Is One Who Obeys His Desires And Then Still Has  
Hope From Allah. [Hadith]**

### The Twenty-Fifth Example

لَيْسَ الشَّدِيدُ مَنْ غَلَبَ النَّاسَ إِنَّمَا الشَّدِيدُ مَنْ غَلَبَ نَفْسَهُ

**A Strong Person Is Not He Who Overpowers The People, But A Strong Person Is He Overpowers His Nafs. [Ibn Hib'ban]**

### The Twenty-Sixth Example

الشَّعَاءُ رَيْعُ الْبُؤْمِ

**Glorification Is The Spring Of A Believer.  
[Ahmed, Abu Ya'la]**

### The Twenty-Seventh Example

الْقَنَاعَةُ كَنْزٌ لَا يُغْنِي

**Contentment Is A Treasure Which Is Never Depleted. [Hadith]**

### The Twenty-Eighth Example

اللَّيْثُ نَصَادُ فِي السَّفَقَةِ نِصْفُ الْمَعِيشَةِ

**To Spend Moderately Is Half Your Earning (Livelihood).  
[Kanz ul Ummal]**

### The Twenty-Ninth Example

النَّوَّةُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ

**To Treat People With Affection Is Half Of Intelligence. [Hadith]**

### The Thirtieth Example

حُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ

**To Question In A Pleasant Manner (i.e. Ask Valid Questions),  
Is Half Of Knowledge. [Hadith]**

### The Thirty-First Example

لَا عَقْلَ كَالشَّيْبِ

**There Is No Wisdom Like Strategy (Consideration). [Ibn Majah]**

### The Thirty-Second Example

لَا وَرَعَ كَالْكَفَى

**There Is No Piety Greater Than Controlling The Tongue.  
[Ibn Majah]**

### The Thirty-Third Example

وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ

**There Is No Integrity Like Pleasant Character. [Ibn Majah]**

### The Thirty-Fourth Example

الرَّضَاغُ بِغَيْرِ الطَّبَاعِ

**Affinity (Fosterage) Is Not Natural. [Hadith]**

### The Thirty-Fifth Example

الْإِيْمَانُ يَمَانٍ

**Imaan Is A Protector (Imaan Is That Of The Yemenis).  
[Bukhari, Muslim]**

### The Thirty-Sixth Example

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

**One Who Is Not Trustworthy Has No Faith,  
(Does Not Have Perfect Imaan). [Mishkaat]**

### The Thirty-Seventh Example

لَا وَفَىٰ لِمَن لَّا عَهْدَ لَهُ

**He Who Does Not Fulfill His Promise Has No Deen. [Mishkaat]**

### The Thirty-Eighth Example

بِمَا لِلرَّجُلِ فَصَاحَةٌ لِّسَانِهِ

**The Beauty Of A Man Is In The Eloquence Of His Speech.  
[Hadith]**

### The Thirty-Ninth Example

لَا فَقْرَ أَشَدَّ مِنَ الْجَهْلِ

**There Is No Poverty Worse Than Ignorance.  
[Tabrani Mu'jam Al Kabeer]**

### The Fortieth Example

لَا مَالٌ أَغْزَرَ مِنَ الْعَقْلِ

**There Is No Wealth More Valuable Than Intelligence (Wisdom).  
[Majma uz Zawa'id]**

### The Forty-First Example

مَا جُمِعَ شَيْءٌ أَحْسَنَ مِنْ عِلْمٍ إِلَى عِلْمٍ

**In Gathering Something Through Something, There Is Nothing Better Than Gathering Knowledge Through Knowledge. [Hadith]**

### The Forty-Second Example

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ كَعَابِرٍ سَبِيلٍ وَغَدَّ نَفْسَكَ مِنْ أَصْحَابِ الْقُبُورِ

**Live In The World Like A Traveller Or Like A Passer-by And Regard Yourself As A Resident Of Your Grave. [Tirmizi]**

### The Forty-Third Example

الْعَفْوُ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزًّا

**A Servant Is Increased In Honour Due To Pardoning. [Muwatta]**

### The Forty-Four Example

اَلتَّوَضُّعُ لَا يَزِيدُ اَللّٰهَ رِفْعَةً

**Humility Increases One In Stature. [Muwatta]**



## The Forty-Fifth Example

مَا تَقْصُ مَا لَمْ مِنْ صَدَقَةٍ

**Wealth Is Not Depleted By Giving Charity. [Muwatta]**

## The Forty-Sixth Example

كُنُوزُ الْبِرِّ كَيْفَانُ الْمَصَائِبِ

**A Treasure Of Virtue Is In Concealing Your Hardships. [Hadith]**

## The Forty-Seventh Example

لَوْ تَظَهَّرَ السَّمَاءُ بِأَخْيِكَ فَيُعَاقِبُهُ اللَّهُ وَ يُبْلِيكَ

**Do Not Humiliate Your Brother For Allah May Seize You And Cause You To Be Humiliated As Well. [Hadith]**

Every one of these statements is amazing and is inclusive of the ethics of Deen and the world, and these principles include virtue in this world and in the hereafter. There are countless such statements which cannot be calculated. Whatever came into my mind right now practically is what I have written. If I were to write an annotation discussing each one of these statements, then volumes will be compiled, but the task will not end.

As for the Hadith:

الدِّينُ النَّصِيحَةُ كُلُّهُ

### **Deen Is The Most Perfect Guidance And Advice**

It is inclusive of all the knowledge of the Aw'waleen and the Aakhireen. If all the Ulama were to get together and try to explain it, they will not even be able to explain one fragment of one portion of this statement, because whatever they will say will only be based on their knowledge, zest and understanding. This has been inferred in the Farsi Risaala.

## *The Sacred Head Of Rasoolullah ﷺ*

Concerning the Sacred Head of Rasoolullah ﷺ it is mentioned in the Hadith of Ibn Abi Haala that,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَظِيمَ الرَّهَامَةِ

### **Rasoolullah ﷺ Had A Perfectly Large (Grand Attractive) Head**

The eminence of the head (over the entire body) is usually regarded as the sign of complete intelligence and sharp intellectual perception. This is in the sense that the head acts as the receptacle of the essence of the head (the brain).

Hence, here the use of the word ‘Azeem’ for the head is to negate any deficiency and smallness (inefficiency).

Otherwise, all His ﷺ Blessed Limbs were perfectly proportionate, just as I have already explained previously, and this maxim and common law should be kept in mind at all times.

## *The Sacred Hair Of Rasoolullah ﷺ*

Hazrat Qatadah رضى الله عنه says, I asked Hazrat Anas رضى الله عنه about the Sacred Hair of Rasoolullah ﷺ, so he said that His ﷺ Sacred Hair was رَجُل which means soft. رَجُل is read with a Fatha (Zabar) on the letter Raa, and a Kasra (Zer) on the letter Jeem. Here it means soft with some waviness. The word used to define this is سَبِطٌ with a Fatha (Zabar) on the letter Seen, Sukoon on the letter Baa and Kasra (at times), which actually means soft and hanging (i.e. straight).

Another word which is used to describe hair is قَطَطٌ with a Fatha (Zabar) on the letter Qaaf, A Kasra (Zer) on the letter Taa and a Fatha (Zabar) on the final letter Taa. This type of hair is stiff and coiled, like that of Abyssinians.

In some of the Hadith e Mubaaraka the Sacred Hair was referred to as جَعْدٌ which means curly, frizzy or wavy, whereas it was not completely stiff, but rather it was soft and wavy (with soft curls). The word جَعْدٌ if used in contrast to سَبِطٌ and قَطَطٌ is not permitted and in some Ahadith جَعْدٌ has been negated.

It must be noted that جَعْدٌ refers to hair which is very stiff and spiky and in the dictionary Sur'rah جَعْدٌ has been mentioned in the sense of مَرْغُولٌ and قَطَطٌ in the sense of مَرْغُولٌ and بَسِطٌ. All of which means curly and hanging, hence the Blessed Hair of Rasoolullah ﷺ was neither too

spread out nor stiff, but rather it was the type of hair that is called رجل. It is further mentioned concerning the length of the Sacred Hair of Nabi Kareem ﷺ that it reached half His ﷺ Blessed Earlobes and other narrations say that it reached the Blessed Ears, while a further narration says that it reached the Blessed Earlobes.

There are also narrations which say that it reached close to His ﷺ Blessed Shoulders. All these narrations correspond with one another in this sense that when He ﷺ would apply oil to His ﷺ Sacred Hair or comb it then the hair would look longer, if not it was opposite to this.

The other view is that if it was seen before He ﷺ had it trimmed, and then if it was observed after it was trimmed, it would look shorter.

It is mentioned in Mawahib ul Laduniyah and this is confirmed in Majma'ul Bihaar as well that when there was a lengthy duration in which the Sacred Hair was not trimmed, then it would be longer and once it was trimmed it was shorter. From this text it has also been proven that Huzoor ﷺ used to have His ﷺ Hair trimmed, and He ﷺ would not completely shave the head. In fact, with regards to completely shaving the head which is called 'Halaq', He ﷺ Himself mentioned that, with the exception of two occasions, one being Hajj and the other being Umrah, Huzoor ﷺ never completely shaved His ﷺ Sacred Head. **And Allah Knows Best.**

It is mentioned in the narration of Hazrat Umme Haani رضى الله عنها that when Huzoor e Akram ﷺ entered Makkah Mukarramah (at the time of Fath e Makkah) four locks of hair hanged down from the Blessed Hair of Rasoolullah ﷺ. To leave the hair in this manner is Sunnat. This was the ancient manner of the Arabs, but in this case it is necessary to take care of the hair. In other words, it should be well kempt by oiling it and combing it, etc.

Huzoor e Akram ﷺ combed His ﷺ Blessed Hair often. He ﷺ would be displeased when He ﷺ saw anyone with untidy and dishevelled hair and He ﷺ would say, Has any of you seen Him? This insinuation was towards Shaitaan (Because Shaitaan's hair is untidy and dishevelled).

Similarly, He ﷺ would be displeased when He ﷺ saw someone who over styled his hair, by keeping it very long, He ﷺ preferred that hair should be kept proportionately and moderately (not too long and not too short). It must be noted that it is better to trim the hair (i.e. keep it short) if one is unable to take care of the hair by oiling and combing it.

Ameer ul Mo'mineen Hazrat Ali كرم الله تعالى وجهه said that, **I have made enmity with my hair from the moment I heard Rasoolullah ﷺ saying that between every hair there is Janaabat.** In other words, impurity (lurks between the hairs).

Otherwise, the people of the time, especially the Masha'ikh and the pious worshippers made it customary amongst themselves to trim the hair, and the apparent reason for this seems to be because they either did not have the capacity to oil and comb their hair (daily), or they did not have sufficient time to do this.

**Note:** The Sunnat method of keeping the hair is as mentioned above (in a proportionate and moderate manner). It is mentioned in the Hadith of Sayyiduna Ibn Abbas رضي الله تعالى عنه that Huzoor عليه السلام would make سدل in His عليه السلام Sacred Hair. Even the Ahle Kitaab used to make سدل but the Mushrikeen separated their hair (i.e. combed a path in it).

It must be noted that سدل refers to let the hair hang towards the forehead (i.e. leave it straight as it is) and فريق means to separate the hair in such a way that there is a path in the middle. This is also known as مفريق. In other words, (to comb) a path in the hair.

Huzoor e Akram عليه السلام did this because in the matters where direct commands had not as yet descended, Huzoor عليه السلام preferred to conform with the Ahle Kitaab. However, afterwards Huzoor عليه السلام made فريق. In other words, He عليه السلام would comb His عليه السلام Sacred Hair with a path. It is on this basis that the Ulama e Kiraam have said that to comb a path in the hair is Sunnat, because Huzoor عليه السلام went from سدل to فريق. The reality of the matter is that this change was because Huzoor عليه السلام was commanded to do so, hence سدل became abrogated.

There is also the likelihood that فرق was adopted on the basis of a theological decision, because in this way He ﷺ was acting against the Ahle Kitaab.

(As mentioned previously) this is because in matters which had not as yet been commanded, the aim of acting in harmony with the Ahle Kitaab was to win their hearts. When Almighty Allah made Huzoor ﷺ independent of this, then He ﷺ stopped practicing in conformity and harmony with their way.

The gist of this entire discussion is that سدل and فرق are both permissible but فرق is superior, better and greater, just as the Ulama e Kiraam have stated, that if the path is formed on its own then it should be adopted, otherwise the hair should be left as it is. **And Allah Knows Best.**



## *The Matter Regarding Khadhaab (Dying The Hair)*

There is a difference of opinion amongst the Ulama concerning Khadhaab, as to whether Huzoor ﷺ used Khadhaab or not. Most have said that He ﷺ did not use Khadhaab and the Madhab of the Muhad'ditheen e Kiraam is that Nabi Kareem ﷺ never reached such an old age where there was a need to apply Khadhaab, because there were only fourteen, seventeen or eighteen strands of white hair on His ﷺ Sacred Head and in His ﷺ Sacred Beard. After applying oil, even this whiteness would completely disappear and could not be observed.

Hazrat Anas رضي الله عنه says, there were only a few strands of white hair in the Sacred Beard and on the Sacred Head of Rasoolullah ﷺ and if I wished I could have counted them. He also said that Nabi ﷺ did not use Khadhaab.

As for the narration which mentions that Hazrat Anas رضي الله عنه had the Sacred Hair of Rasoolullah ﷺ on which Khadhaab was applied, the Ulama e Kiraam have stated that Khadhaab was not applied to it, but because of some fragrance etc. which was used on it, it seemed as if it had been dyed. So, it is either this or that Hazrat Anas رضي الله عنه later dyed them (after they had come into his possession) in order to preserve them, and the same is in the case of the Hadith of Umme Salma رضي الله عنها.

The narration of Hazrat Abdullah Ibn Umar رضي الله تعالى عنهما which is reported in the Sahihain (Bukhari and Muslim) has been quoted in Mawahib ul Laduniyah. He says that I saw the Sacred Hair of Rasoolullah ﷺ in a yellowish colour.

The Ulama e Kiraam have said this yellowness refers to Saffron and I (Shaykh Muhaqqiq Abdul Haq Muhad'dith Delhvi رحمته الله عليه) heard from the great Imam Shaykh Abdul Wahab Mut'taqi رحمته الله عليه that He ﷺ never used Khadhaab and this was because the Sacred Hair of Nabi ﷺ was black and no other colour has any effect on black, and He ﷺ used the Saffron to wash the Sacred Hair. In other words, He ﷺ washed and rinsed the Sacred Hair with it and hence those few strands of white hair took the colour of the saffron.

It is mentioned by Imam Nawawi رحمته الله عليه that the adopted view is that occasionally He ﷺ would dye His ﷺ Sacred Hair but generally He ﷺ would leave it as it is. This is why, whoever said what he saw, based it on the time when he saw it, and each one of them is correct in their own way and interpretation (in this matter) as this is possible. This is because the Hadith of Hazrat Abdullah Ibn Umar رضي الله تعالى عنهما is present in Sahihain, so neither can it be neglected and nor can it really be interpreted.

Regarding (the view that), even though Rasoolullah ﷺ had not reached such an old age, but because He ﷺ had reached such a physical (apparent) age where women generally do not prefer the whiteness of hair, then in reasoning for this, the Ulama have said, that a Muslim man or woman who dislikes anything of Rasoolullah

ﷺ will become a Kaafir. There are numerous narrations from Hazrat Anas رضي الله عنه that here old age is counted as a defect and this is why he said,

مَا شَاءَ اللَّهُ بِالسَّيِّبِ

### **Almighty Allah Did Not Prefer Old-Age For Rasoolullah ﷺ**

The Ulama e Kiraam have further stated that this word of Hazrat Anas رضي الله عنه is surprising whereas in numerous Ahadith e Shareefa it has been stated concerning old age, that old age is dignity and Noor and the Beloved Nabi ﷺ also praised old age, and (it must be noted that) when Hazrat Anas رضي الله عنه found Rasoolullah ﷺ making immense change in the apparent condition and in regards to the use of Khadhaab and when Hazrat Abu Quhafa, the father of Hazrat Abu Bakr Siddique رضي الله عنه came to Nabi ﷺ in a state where all his hair and his entire beard had become white, Rasoolullah ﷺ disliked this and said, transform your old age with youth. In other words, dye the white hair black.

Since, Hazrat Anas رضي الله عنه understood the Hadith wherein old age was disliked, then he probably did not hear the other Hadith or he assumed that this Hadith had become abrogated through that Hadith and he thus commanded accordingly [Mawahib ul Laduniyah]

(Hazrat Shaykh Muhaqqiq Shaykh Abdul Haq Muhad'dith e Delhvi says) May Almighty Allah keep this weak servant steadfast on the station of certainty (Yaqeen). There is no doubt that when confronting the enemy of Islam, then on the basis of strength, power and awe, youthfulness is more splendid, and this has great effect in manifesting the strength and the dignity of Islam.

This is especially evident in the Blessed Era of Nabi Kareem ﷺ that due to having to fight against the Kuffar, Almighty Allah protected Him ﷺ from (the signs of) old age, for this is (generally) a sign of debility and weakness. (From this it can be understood) that when Rasoolullah ﷺ encouraged the Sahaba e Kiraam رضى الله تعالى عنهم اجمعين to use Khadhaab and when He ﷺ further encouraged them to resemble the younger Sahaba e Kiraam رضى الله تعالى عنهم اجمعين it was on the basis of this reasoning.

It must be noted that the only apparent signs of old age which were visible in Nabi Kareem ﷺ were restricted to the few strands of white hair.

شَيْبَتْنِي سُوْرَةُ هُوْدِ وَالْوَقْعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ

Nabi Kareem ﷺ said, **(Yes!) The Revelation (And Recitation) Of Surah Hud, Surah Waqiah, Surah Mursalaat, Amma Yatasa-Aloon And Idhash Shamsu Kuw-Wirat, Have Caused My Hair To Turn White.**

It must further be noted that the apparent old age which He ﷺ reached was not such that because of a few strands of white hair it had any effect on His ﷺ youthfulness or prime of life, but with His ﷺ youthfulness the dignity and the Noor of aging was also evident.

This is similar to how the hair was caused to turn white in order to make a distinction between Hazrat Ibrahim عليه السلام and His son Hazrat Ishaq عليه السلام. It was upon this that He (Ibrahim عليه السلام) said,

مَا هَذَا يَا رَبِّ

**O My Rab'b, What Is This?**

قَالَ هَذَا وَقَارٌ

**Almighty Allah Said, This Is Prestige (Honour).**

He then said,

رَبِّ زِدْنِي وَقَارًا

**O My Rab'b Increase Me In Prestige**

فَأَفْهَمَ وَبِاللَّهِ تَوْفِيقٌ

## *The Sacred Beard Of Rasoolullah ﷺ*

Regarding the Sacred Beard of Rasoolullah ﷺ, it is mentioned in the narration of Ibn Abi Haala رضى الله عنه that,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثَّ اللَّحْيَةِ

### **The Beloved Rasool's ﷺ Blessed Beard Was Full And Thick**

In the dictionary كَثَّ means thick or dense and this is in contrast to thin. There is an Arabic proverb which says,

رَجُلٌ كَثَّ اللَّحْيَةَ وَكَشَفَ اللَّحْيَةَ وَثِقَةً كَثَّ

Qadi Iyadh رضى الله عنه states in Shifa Shareef,

اللَّحْيَةُ يَمْلَأُ صَدْرَهُ

In other words, because of His ﷺ Sacred Beard being thick and full, His ﷺ Sacred Chest looked well covered (full).

Concerning the actual length of the Sacred Beard of Nabi ﷺ, I have not seen any particular style mentioned in any Kitaabs. However, it is mentioned in the book 'Waza'if un Nabi ﷺ' that Nabi Kareem's ﷺ Sacred Beard was naturally four fingers in length and it never used

to become less than this. However, I have not found an actual Sanad (chain of transmission) for this.

It must be noted that to lengthen the beard is a sign of beauty and elegance, especially when the beard is full and thick. This is in contrast to that which is mentioned in Shifa Shareef and it is also in contrast to that Hadith of Tirmizi Shareef that Nabi ﷺ used to hold His Sacred Beard and He used to trim His ﷺ Sacred Moustache and He ﷺ would say, He who does not trim his moustache is not from amongst us.

It is mentioned in Sahihain that to trim the moustache is to act against the Mushrikeen. In another narration it has been mentioned that, act contrary to the fire worshipers and do so properly, (so) lengthen your beards and trim your moustaches.

Concerning trimming the moustache, there is difference amongst the A'imma e Kiraam. They say that it should be trimmed at least so much that the lips are visible, and to shave it off completely is a Bid'at (innovation). Some have included this to be in the Sunnah whereas according to the Ahnaaf (The Hanafi Jurists) this will be regarded as اِحْفَاء. In other words, it refers to removing the hair from the roots (i.e. to over trim it).

It is mentioned in the Hadith Shareef that Nabi ﷺ lifted His ﷺ Sacred Moustache with His ﷺ Miswaak, and this which has been mentioned is in contrast to اِحْفَاء, whereas this must have been done at

some particular time otherwise most often the habit would have been that of احفاء.

According to our Madhab, in other words, according to the Ahnaaf, the moustache should be left in the manner of the eyebrows. However, there is exemption for the Ghazi and the Mujahid (Muslim warriors), as for them it is Mustahab to keep their moustaches bigger (more full).

In other words, the length should be such, that its appearance strikes awe into the hearts of the enemies of Islam and they are stunned by their commanding and awe-inspiring presence. However, the moustache should not be lengthened to such an extent that the area around the lips is completely hidden. [Just as it is in Mataalib Al Mo'mineen as quoted from Zakhira]

To leave hair growing on the sides of the lips is not objectionable. The Ulama e Kiraam have stated that Hazrat Umar Farooq رضي الله عنه and the Sahaba رضي الله تعالى عنهم وسموهم would leave the ends of their moustaches to grow, and this was because it did not cover the mouth and nor does it become messed while eating, and it is also because there is Ikhtilaaf regarding completely shaving the moustache and leaving the عنققة which is the tuft of hair under the lip, and it is Afdal (better) to leave it.



However, to shave off the both sides of the **عنقه** is not objectionable and there is also a difference of opinion (Ikhtilaaf) with regards to the lengthening of the beard. According to the Hanafi Madhab the ruling is that of four fingers and this means that it (the beard) should not be shorter than this.

In fact, it is mentioned in one narration that to trim the hair that is longer than this is compulsory. The Ulama say that if the Ulama and the Masha'ikh keep it longer than this, then too it is allowed and the proof of this is that it is mentioned towards the end of Kitaab ul Libaas in Sahih Bukhari that Sayyiduna Ibn Umar رضي الله عنهما used to hold his beard in his fist and he would trim the remaining hair.

كَانَ ابْنُ عُمَرَ إِذَا حَجَّ أَوْ اعْتَمَرَ قَبَضَ عَلَى لِحْيَتِهِ مِمَّا قَصَدَ أَخَذَهُ

**When Hazrat Ibn Umar رضي الله عنهما Would Perform Hajj And Umrah, He Would Hold His Beard In His Fist And Trim The Excessive Hair.**

Hazrat Naafi' reported a Hadith on the authority of Hazrat Ibn Umar رضي الله عنهما that he said that Rasoolullah ﷺ said,

قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُمُ الشَّوَارِبُ وَأَعْفُو اللُّحَى

**Trim Your Moustaches And Leave (Lengthen) Your Beards.**

In other words, do not interfere with it (with the beard). When it is well-known that the beard should be left as it is, then why did Hazrat Ibn Umar رضي الله عنه trim it after it reached a fist length whereas he is also the narrator of that Hadith?

In the response to this the annotators have said that his trimming it was specific to the time of Hajj and Umrah and because the command is to act contrary to the non-Arabs (westerners).

In this regard the manner of the pious predecessors differed, they say that the beard of Hazrat Ali e Murtadha رضي الله عنه would cover his chest and the same is mentioned regarding Sayyiduna Umar e Farooq and Uthman Dhun Noorain رضي الله تعالى عنهما, and (it is mentioned that) the beard of Huzoor Sayyiduna Ghaus ul Azam, Muhiy'ud'deen Shaykh Abdul Qaadir رضي الله عنه was also long and broad.

## *The Sacred 'Aana Shareef Of Rasoolullah ﷺ*

This refers to the Sacred Hair below the navel (pubic hair). Concerning the Sacred Hair below the navel, it has been mentioned in some Ahadith that He ﷺ would either shave it or use some form of hair removal solution.

The Ahadith in both these matters are Da'eef. Neither did Huzoor ﷺ go to a Ham'maam (public bath - Spa) nor did He ﷺ see one. The Ham'maams only came into existence after He ﷺ left this physical world, after the conquest of the Western countries.

However, Huzoor e Akram ﷺ had already mentioned that there would be Ham'maams and He ﷺ forbade women from going to Ham'maams except for some urgent need such as for phlebotomy and for treatment etc.

## *More About The Sacred Moustache & Fingernails Of Rasoolullah ﷺ*

It is also mentioned that Huzoor e Akram ﷺ would trim His ﷺ Blessed Nails and His ﷺ Blessed Moustache on a Friday. Some narrations mention that He ﷺ would do this on a Thursday. There is no detail with regards to the trimming of the nails but the manner in which they would be trimmed can be found. In other words, He ﷺ would commence with the 'Sabaabah' which is the Shahaadat Finger and then end at the thumb of the right hand, just as it is mentioned in the couplet which is attributed to Hazrat Ali e Murtadha رضی اللہ عنہ that,

قَلَّمَ الْوَظْفَارَ بِاسْنَتِهِ وَالْأَوَّلِ  
يَمِينُهَا غَوَائِشَ يَسَارُهَا أَوْ خَسْبِ

It must be further noted that Huzoor e Akram ﷺ would never be without His ﷺ Miswaak or comb. When He ﷺ would comb His ﷺ Blessed Beard, He ﷺ would look at His Radiant Face in a mirror. The reality of the matter is that looking in the mirror was truly His ﷺ right, because His ﷺ Beauty which grants radiance to the entire universe, is the Manifestation of the Noor of Almighty Allah and the Manifestation of the Eternal Secrets.

ز آئین حسن ترا جدائی نیست  
عرض تجلی حسن است خود نمائی نیست

## *The Sacred Neck Of Rasoolullah ﷺ*

It is mentioned in the Hadith of Ibn Abi Haala رضى الله عنه concerning the Sacred Neck of Nabi Kareem ﷺ that,

كَانَ غُنْفَهُ حَيْدُ دُمِيَّةٍ فِي صَفَاءِ الْفِضَّةِ

**His ﷺ Neck Was So Fine And Eloquent, (That It Seemed) As If It  
Had Been Coated With The Tusk Of An Elephant,  
With A Silvery Shine.**

The word دُمِيَّة is used to refer to the elephant's tusk and that which is calved from an elephant's tusk is also called دُمِيَّة (just as it is mentioned in Nihaaya).

It has been mentioned in the dictionary Qamoos that دُمِيَّة refers to a sculpture which has been sculpted from solid white rock. To give the comparison of a statue or a sculpture when describing the Sacred Neck of Nabi Kareem ﷺ, even though it is somewhat in contrast to the etiquettes of respect, but this hyperbole is used when describing the beauty of the craftsmanship and the elegant manner in which something was expertly made.

Hence, to use such examples at the time of praise and admiration is not objectionable (just as it is in Nihaaya). It has been mentioned in the Marginal notes of Shama'il e Tirmizi that,

## الدُّمَيَّةُ الْغَزَالُ

### دُمَيَّةُ Is Said To Refer To A Gazelle (Deer),

In other marginal notes, دُمَيَّةُ has also been used to refer to a fawn (the offspring of a deer). However, this meaning is not mentioned in the dictionaries.

The words mentioned in the Hadith Shareef are,

## فِي صَفَاءِ الْفِضَّةِ

### With A Silvery Shine

The praise (i.e. the beauty) of the Sacred Neck is flowing from the apparent text. It is reported in one Hadith in Mawahib ul Laduniyah,

قَالَ أَبُو هُرَيْرَةَ كَانَ حَمِيدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْبَضَ كَأَمَّا صَيْغَ مِنْ فِضَّةٍ

**Hazrat Abu Hurairah رضي الله عنه Said That The Sacred Neck Of Rasool ﷺ Was So White (Shiny), It Seemed As If It Was Made From Silver.**

This Attribute of Nabi Kareem ﷺ is (amongst the most) distinct from all His ﷺ other Blessed Attributes.

## *The Sacred Shoulders Of Rasoolullah ﷺ*

The word منكب with a Fatha on the Meem and a Kasra on the Kaaf refers to the area where the head, shoulders and arms come together, and which is interpreted as the shoulder. In the dictionary Sur'rah, the meaning of منكب has been mentioned as shoulder and arms.

In describing the Sacred Shoulders it has been mentioned:

بَعِيدَ مَا بَيْنَ الْمُتَكَبِّينَ

**There Was A Distance Between Both His ﷺ Blessed Shoulders.**

بَعِيدٌ is also read as بَعِيد. Some have interpreted it by using the words عَرِضُ الصَّدْر. In other words, it refers to the broadness of the chest. However, the broadness of the chest is a separate attribute just as it has been mentioned,

عَرِضُ الصَّدْرِ بَعِيدَ مَا بَيْنَ الْمُتَكَبِّينَ

It must be noted that both these attributes together are necessary, because this attribute is in connection with two different limbs and hence they have been discussed separately.

## *The Sacred Chest Of Rasoolullah ﷺ*

Nabi Kareem's ﷺ Sacred Chest was seen as broad and full. It has been explained in its apparent sense when describing His ﷺ Sacred Appearance and Features and this is why only this much has been mentioned (here).

Otherwise, in an intrinsic and real sense and as a description of His ﷺ Sacred Chest, this verse of the Holy Qur'an was revealed,

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

**O Beloved! We Have Expanded For You Your Chest.  
[Surah Ash-Shahr (94), Verse 1]**

From this, it becomes evident that the Grandeur and the Station of Excellence of Nabi Kareem ﷺ is the Most Eminent one. All the Splendours which have been mentioned in this verse are unique to Nabi Kareem ﷺ alone.



## *The Sacred Heart Of Rasoolullah ﷺ*

The description of the Sacred Heart of Nabi Kareem ﷺ has been presented in Mawahib ul Laduniyah. In some narrations it has been mentioned that,

عظيم مشاش المنكبين والكتف

In other words, that blessed area where both the shoulders met. كتف with a Fatha on the letter Kaaf, Kasra on the letter Taa or a Fatha on the Taa, and مشاش with a Dhamma on the letter Meem refers to the bones of the head.

(It must be noted because the heart has to do with the intrinsic, its apparent structure and form has not been discussed here in detail).

## *The Sacred Stomach Of Rasoolullah ﷺ*

It is mentioned in one narration:

سَوَاءُ الْبَطْنِ وَالصَّدْرِ

In other words, neither was the Sacred Chest higher (more raised) than the stomach nor was the Sacred Stomach higher than the Sacred Chest, but both were in line with one another and broad.

It has been mentioned in the Hadith of Hazrat Abu Hurairah رضي الله عنه with the words, مغاض البطن which is further explained through the words, واسع البطن and this necessitates that the chest would have been broad. Some scholars have used the words, مُسْتَوِي الْبَطْنِ وَالصَّدْرِ.

While describing the Sacred Stomach of Nabi ﷺ, Hazrat Ibn Umme Haani رضي الله عنه states, I saw the Sacred Stomach of Rasool e Paak ﷺ it was like paper which was folded and kept on top of one another.

## *The Sacred Hair On The Sacred Chest*

### *Of Rasoolullah ﷺ*

Hazrat Ali e Murtadha كرم الله تعالى وجهه while describing the Sacred Hair on the Sacred Chest of Rasoolullah ﷺ used the word زو مسراية and in the Hadith of Ibn Abi Haala رضي الله عنه it has been mentioned as دقيق مسراية.

مسراية refers to those hairs which extend from the chest to the naval and these were very fine hairs and that is why the example given to describe them was that of a thread or branch.

It has been mentioned in the dictionary Sur'rah that مسراية is read with a Dhamma on the letter ر and refers to the hair between the chest and the naval. In the apparent form مسراية is derived from سرب the meaning of which is a pathway.

Apart from the Sacred Chest area near the stomach, there was no hair anywhere else. This is why in the same Hadith the following words have been mentioned,

عَارِي الشَّهْبَيْنِ وَالبَطْنِ سِوَى ذَلِكَ

In other words, with the exception of both sides of His ﷺ Sacred Chest and Sacred Stomach the remaining area was free from much hair and it has been also been mentioned that,

الدُّرَّاعَيْنِ وَالسَّاعِدَيْنِ وَالْمَنْكَبَيْنِ وَالْعَلْيَ الصَّدْرِ وَالسَّاقَيْنِ

In other words, both His ﷺ Sacred Wrists, both Sacred Arms, both Sacred Shoulders, the upper portion of the Sacred Chest and both the Sacred Ankles had hair on them.

That which has been mentioned in the Hadith Shareef while describing Him ﷺ with the word اجرد, in other words, free from hair, was so that it is mentioned in contrast to اشعر. In other words, اشعر refers to that person who has hair on his entire body.

## *The Sacred Underarm Of Rasoolullah ﷺ*

His ﷺ Sacred Underarm was white (fair) in complexion, like the rest of His Sacred Body. Tabri says that this is one of the unique attributes of Rasoolullah ﷺ. Otherwise, with the exception of the Beloved Nabi ﷺ, the colour of the underarms of all other people differs from the colour to the rest of their body. In other words, the underarm generally has some darkness prevalent.

It has also been mentioned similarly by Qurtubi. However, he has added that there was no hair on His ﷺ Sacred Underarms, but some scholars have differed in this regard, by saying that this is not proven and the fairness of the skin does not necessitate the absence of hair and it has also been mentioned in some Ahadith,

تَقَرَّ رُجْمَتِهِ

In other words, Huzoor ﷺ used to pluck the hair from under His ﷺ Sacred Arms. **And Allah Knows Best**

In some Ahadith e Mubaaraka it has been mentioned,

عَقَرَ رُجْمَتِهِ

And عَفْ refers to that whiteness which is not consistent. [This is just as Harawi has mentioned]

It is mentioned in the dictionary Sur'rah that اَعْف refers to such a reddish whiteness which has a tinge of redness (rosiness) in it.

A Sahabi mentions that once Rasoolullah ﷺ embraced me and from the Sacred Underarms of Rasoolullah ﷺ I smelt a scent similar to musk, which was emanating from His ﷺ Sacred Perspiration.

## *The Sacred Back Of Rasoolullah ﷺ & The Sacred Seal Of Prophethood*

His ﷺ Sacred Back was like melted silver. In other words, it was pure, clear, smooth and shining.

It is mentioned that,

بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوَّةِ وَهُوَ خَاتَمُ النَّبِيِّينَ

In other words, between both the Sacred Shoulders of Nabi ﷺ was the Mohr e Nubu'wat (the Sacred Seal of Prophethood) and He ﷺ is the Seal of the Prophets.

The Mohr e Nubu'wat was a raised area which was the same colour as the rest of the Sacred Body, similar to the Sacred Body and clear and Radiant. It is this which is referred to as the Khaatim un Nubu'wat or Mohr e Nubu'wat.

It must be noted that خاتم is with a Kasra (Zer) on the letter 'Taa' and it is the Ism Faa'il (verbal noun) of ختم which means one who arrives at the end and perfects, and when it is read with a Fatha (Zabar) on the letter 'Taa' then it gives the meaning of a seal or a ring.

In other words, this is evidence and proof, that after Him ﷺ, there is no Nabi. Hence, this is that blessed sign by which He ﷺ was easily recognised and it was clear that it is He ﷺ alone who is that Final Nabi, the glad tidings of whose arrival was announced in every era. The Mohr e Nubuwwat is a grand and exalted sign from the grand signs of Almighty Allah.

Haakim narrated in Mustadrak that it is reported from Hazrat Wahab Ibn Munabbih رضى الله عنه that no Nabi arrived without having had some special sign on his right hand, but the sign of Nubuwwat of our Nabi ﷺ was between both His Sacred Shoulders.

A poet beautifully said,

نبوت را توئی آل نام در مشیت  
که از تعظیم دارد مهر بر پشت

Hazrat Shaykh Ibn Hajr Makki رضى الله عنه says in Sharh e Mishkaat that the following text was written on the Mohr e Nubuwwat,

اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ تَوَجَّهُ حَيْثُ كُنْتَ فَإِنَّكَ مَنْصُورٌ

**Allah Is One, Without Any Partner. Whichever Condition You May Be In, Pay Attention, Indeed You Alone Are Victorious.**



It is reported in the narrations that the Mohr e Nubuw'wat was bursting with Noor (Light) and it used to glow brightly. It has been mentioned in some narrations that after Huzoor ﷺ journeyed from this world, the Mohr e Nubuw'wat disappeared and from this sign it became evident that He ﷺ had journeyed from this world (made Wafaat) and this was either because the people were in doubt and they were having differences amongst themselves (as to whether Huzoor ﷺ made Wafaat or not) or it was because this was an evident sign of Nubuw'wat and there was no need for it to remain visible any longer, or it could be because this was some Special Secret of Almighty Allah, about which He Knows Best.

However, it must be noted that it is incorrect to hold the view that after His ﷺ Wafaat, His ﷺ Nubuw'wat did not remain because Nubuw'wat and Risaalat remains consistently and is permanently established, even after the Nabis pass from this world.

In most of the narrations it has been mentioned with the words (regarding the Mohr e Nubuw'wat);

بَيْنَ الْكَتِفَيْنِ

**Between Both His Sacred Shoulders**

This is because,

عِنْدَنَا غَضٌّ كَتِفُهُ الْيُسْرَى

In other words, the Mohr e Nubuw'wat was near the غَضٌّ of the left shoulder (the soft fleshy part of the shoulder).

Allama Turpushti says that there is no Ikhtilaaf (difference) in both statements (views), because when the words between both shoulders are mentioned, it does not mean that it has to be perfectly in the centre of both the shoulders. Even if it is on the left side, towards the shoulder, it will still be referred to as بَيْنَ كَتِفَيْنِ. The same applies to the narration which says عِنْدَ كَتِفِهِ الْيُمْنَى. In other words, near the right shoulder. **And Allah Knows Best.**

The narrations have also described the structure and features of the Mohr e Nubuw'wat, and for the sake of simple understanding, examples were given to describe it. Hence, some described it to be like a pigeon's egg, while others described it as a raised red gland which is usually found on the body.

It has been mentioned in the dictionary Sur'rah that غَدَدٌ the plural of which is غُدُودٌ refers to a hard (firm) node of flesh. So in this context, it means that it looked like a gland, and the redness which is being mentioned means that it had a tinge of redness in it.

Thus, this narration is not in contrast to the narration wherein it has been mentioned that the Mohr e Nubuwwat was the same colour as the Sacred Body of Nabi ﷺ, because the aim in saying this was to refute that statement in which it was mentioned that it was black or greenish in colour, just as it is mentioned in the Sharh Shama'il of Ibn Hajr Makki.

In another narration it has been mentioned that the Mohr e Nubuwwat was like زهر حجله. Here the letter ز is read with a Kasra (Zer) with the ح being Mushad'dad, and this generally refers to a button which is found on the collar area of the garb and حجله with a Fatha (Zabar) on the letter ح and the ح refers to the raised area where a bride sits. Its plural is حجال and this is according to the majority. Some say that حجله refers to a famous bird (a partridge) and the ز refers to its egg. This view is in keeping with the Hadith which says that the Mohr e Nubuwwat looked like a pigeon's egg.

However, it must be noted that in the dictionaries of language, the word ز has not been mentioned in the meaning of an egg. Some have said it is زهرايت which starts with a ز followed by the ه and this is in the meaning of an egg.

There is also a Hadith of Tirmizi in which the words شعرات مجتبعات have been mentioned, which implies that the Mohr e Nubuwwat was a piece of flesh.

In another Hadith the word مَشْت has been mentioned. In other words, it was like a closed fist, which was like a lymph node with a beauty spot in it. This is referred to as ثَاكِيل. It must be noted that ثَاكِيل refers to those nodes which are under the skin and look like little gram seeds.

These are some of descriptions which were given concerning the apparent structure and features of the Mohr e Nubuw'wat, but veiled behind all of this, is a grand sign of Almighty Allah, which was unique to Huzoor ﷺ and which was not blessed to any other Nabi.

**And Allah Knows Best.**

## *The Sacred Hands Of Rasoolullah ﷺ*

When describing the Sacred Hands of Rasoolullah ﷺ, it has been mentioned in Shamā'il e Tirmizi,

طَوِيلُ الزَّيْنِ

### **His ﷺ Blessed Forearms Were Beautifully Long**

It must be noted that ز is with a Fatha (Zabar) on the letter ز and a Sukoon on the letter ن which refers to the forearm (wrist). It has been mentioned in Qamoos that,

الزَّيْنُ مَوْصِلُ الزَّرَاعِ وَالْكَفِّ وَهُمَا زَيْدَانِ

In other words, the area (the joint) where the wrist and the palm meet is known as the زَيْن and its dual form is زَيْدَان. There has been no detailed description regarding the forearm (wrist area). However, it is possible that this wrist area was beautifully long in His ﷺ arm.

In another narration it has been mentioned as عِيْلُ الذَّرَاعَيْنِ while in another narration it is mentioned as عِيْلُ الْعُضْدَيْنِ. In other words, the wrists of both arms were fleshy and well built.

In the dictionary Sur'rah ذرائع has come in the sense of رَحْب الراحة. In other words, it refers to the palm of the hand. In another narration it has been mentioned as بَسِط الكفين. In other words, He ﷺ had broad palms. This means that the Blessed Palms were perfectly full and complete and this is in conformity with the narration wherein the words رَحْب الراحة has been mentioned, and in the dictionary Sur'rah the word بَسِط with a Kasra (Zer) refers to broad hands.

In the Qira'at (style of recitation) of Hazrat Abdullah (Ibn Mas'ud) the verse of the Qur'an بَلْ يَدَاهُ بَسِطَان has been mentioned. In another narration it has been mentioned as سِط الكفين which means soft palms.

In other words, the palms of His ﷺ Sacred Hands were soft, and when explaining the Sacred Hair of Nabi ﷺ earlier, the word سِط was used, which referred to draped soft hair and this was used opposite جَعْد, so it seems as if سِط الكفين was derived from there.

Furthermore, the words سِط الجسم which are commonly used, refers to a person with a perfectly moderate height, and in the Qamoos it has been mentioned that,

رجل سبط اليدين

**A Man Is One With Long (Strong) Hands**

It must be noted that the gist of the word سبط also means generous, and this is why it is usually said that a generous person has long arms, and this has also been explained to mean شثن الكفين. The word شثن is with a Fatha on the letter ش and a Sukoon on the letter ث means very firm (fleshy and firm), the firmness of which can be felt when touching it.

In the Ahadith e Mubaaraka, when describing the Sacred Palms, it has been mentioned that they were soft. Hence, Tabrani reported from Mastoor Ibn Shad'daad that he said, I asked my father about the Blessed Hands of the Beloved Nabi ﷺ and my father said, I presented myself in the Court of the Beloved Rasool ﷺ and I touched His ﷺ Sacred Hands (shook His ﷺ Sacred Hands) and His Sacred Hands were softer than silk and cooler than ice.

Further there is a narration in Bukhari from Hazrat Anas Ibn Maalik رضي الله عنه wherein he says that, **I Have Not Found Any Silk Or Other Silken Fabric To Be Softer Than The Sacred Hands Of Rasoolullah ﷺ.**

It must be noted that this is even though silk is the softest of every fabric. So how can softness and hardness be combined in one hand! However, softness and fleshiness can be gathered together just like His ﷺ entire Sacred Body was soft and delicate, yet fleshy and strong and similarly the palms of His ﷺ Sacred Hands were soft and fleshy.

Some scholars have said that the softness and the firmness of His ﷺ Blessed Hands were gathered based on a particular time or condition, thus when He ﷺ would use any utensils or when he used any weapons during battle, or when He ﷺ would be trading in merchandise, then His ﷺ Sacred Palms would become firm and when He ﷺ would release any of these items from His ﷺ Blessed Hands, then they would return to their original soft and gentle condition.

It is reported that when explaining شن , Asma'i who is the Imam of dictions, described it to mean hard and firm, so it was said to him that the Sacred Hands of Nabi ﷺ were described as being soft and gentle and you have explained it to be hard and firm, so Asma'i made a promise that he would not explain Hadith anymore until he used complete caution and care.

Asma'i was a great author and would thus always take special care concerning the respect and the honour of Nabi ﷺ. Once somebody asked him to explain the Hadith ليغان على قلمي (i.e. at times veils appear over my heart), and they further asked him to explain the reality of these veils. In response to this he said, if you had to ask me about the veils of the heart of anybody else rather than the veils of the Sacred Heart of Rasoolullah ﷺ, I would have been able to explain it to you, but now whatever I am aware of, neither do I have the capability nor the audacity to describe its reality, for none can know its reality except for Allaam ul Ghuyoob (The True Knower Of All The Unseen).



Hazrat Abu Ubaidah رضي الله عنه explained شثن to mean thick and short. In other words, it means fleshy and short. The author of Ash Shifa Imam Qadi Iyadh رحمى الله عنه says that this explanation is befitting for men and not for women, He disagreed with that.

This view is in line with the narration wherein the words سائل الأطراف were mentioned. In other words, the joints of the limbs were long (perfectly long). It must be noted that this is in fact the description of the Sacred Fingers of Nabi ﷺ and what is meant by this is that His ﷺ Blessed Fingers were perfectly long, having a beautiful flow.

It has been mentioned in Shifa Shareef as طويل الأصابع (Long fingers). In another narration the word سائل الأطراف was used. In other words, with a ش (instead of a س) which is derived from the word شول which means to pull rocks, or lift something heavy from the ground, and the carrying of something burdensome by a camel.

In one narration it has been narrated as سائن الأطراف by changing the ل with a ن like in some instances where Jibra'eel has been mentioned as Jibra'een, and this explanation has been presented by Ibn Al Anbari and this quality is in contrast to shortness or something that is less and شثن is in the sense of fleshy, meaning firm without shortness.

Even though from the Sihah and from the Qamoos, the meaning of hardness (firmness) is also evident, but it must be understood that the attributes of His ﷺ Sacred Hands and its blessed signs, blessings and miracles are so vast that they cannot be gathered into written form.

Nonetheless, it has been mentioned in one narration of Muslim Shareef that Nabi ﷺ ran His ﷺ Blessed Hand over the face of Hazrat Sayyiduna Jaabir Ibn Samura رضى الله عنه and Hazrat Jaabir رضى الله عنه felt such coolness and fragrance, as if he had just taken out his hand from a perfume barrel of a perfumer.

It is reported in the narration of Baihaqi and Tabrani that Hazrat Waa-il Ibn Hujr says that whenever I would shake the Blessed Hands of Nabi ﷺ, then because of touching His ﷺ Sacred Body, my hands would become so fragrant that I would smell my hands for the entire day and I would attain a fragrance which was sweeter than that of the pure musk of a deer.

Yazeed Ibn Aswad says that Huzoor ﷺ placed His ﷺ Blessed Hands on my hand and I felt them to be cooler than ice and more fragrant than musk.

Hazrat Sa'ad Ibn Abi Waq'qas رضى الله عنه says that once Huzoor ﷺ came to visit me while I was ill and He ﷺ placed His ﷺ Sacred Hand on my forehead and He ﷺ then rubbed His Sacred Hand over my face, my chest and my stomach and the feeling which I had at that moment, is

such that till this very day I am able to sense the coolness of His Sacred Hand in my liver (i.e. inside me).

One thing that should never be forgotten is that His ﷺ Sacred Body possessed a beautiful fragrance, and this is why we will later discuss the fragrance of the Blessed Perspiration and even the Sacred Urine of Rasoolullah ﷺ.

Now, as for the matter of the coolness of the Sacred Hands of Rasoolullah ﷺ being felt, and what is meant by this, then it must be understood that this was the sign of His ﷺ good health and fitness, because He ﷺ was warm and moderate, hence this coolness is not that coldness which is caused by cold nature where a person is overcome with cold sweats and people are uncomfortable when touching such a person, but this was a sign of His ﷺ moderate nature and the absence of overwhelming heat, because when somebody would touch His ﷺ Sacred Hands, he immediately felt pleasure and comfort, and this is evident from the Hadith of Hazrat Sayyiduna Sa'ad Ibn Abi Waqqas رضى الله عنه and from the other Ahadith as well. فافهم وبالله توفيق.

## *The Sacred Feet Of Rasoolullah ﷺ*

When describing the Sacred Feet of Sayyiduna Rasoolullah ﷺ the words شثن القدمين have also been used. In other words, both the Sacred Feet were full (i.e. fleshy), similar to the word شثن الكفين which was mentioned earlier concerning the Sacred Hands of Rasoolullah ﷺ. However, in Mawahib it has been mentioned as غلظ اصابع which means full and soft toes of the feet.

In 'Mashaariq', both of them have been described as being full and fleshy. In one narration, the words خبسان الأخصمين have been mentioned. خبص refers to that portion of the sole of the foot which does not touch the ground when the feet are placed on the ground (i.e. the arched area in the middle of the sole) and in the dictionary Sur'rah it has been referred to as the slenderness of the soles of the feet and خبسان with a Dhamma on the letter خ is the dual form of خصص.

It must be noted that الاخصص refers to that person whose feet are very much above the ground. Here the Izaafat (i.e. the connection) between these two things is used as a hyperbole just as Ibn Atheer has mentioned. In another narration the words مسيح القدمين have been mentioned. In other words, both His ﷺ Sacred Feet were perfectly seamless and smooth. In other words, they were not tainted in any way and were completely pure.

The words **ينبوعنها الباء** have also been mentioned. In other words, they were so smooth that if water were to be poured over them, then because of their fineness and exquisiteness the water would flow over His ﷺ Sacred Feet very swiftly and then fall. The same has been mentioned in the Hadith of Ibn Abi Haala **رضي الله عنه**.

It is mentioned in the Hadith of Hazrat Abu Hurairah **رضي الله عنه** that when Nabi ﷺ would place His ﷺ Blessed Foot on the ground while walking, He ﷺ would do so by walking on His ﷺ entire foot and there was no **اخص** in other words, a raised area (i.e. He ﷺ would place His ﷺ entire Sacred Foot on the ground). This has been narrated by Baihaqi.

It is also narrated by Abu Umaama **رضي الله عنه** that there was no **اخص** in His ﷺ Sacred Feet and He ﷺ would keep His ﷺ entire foot on the ground while walking. This has been explained by Ibn Asaakir and it is this which is the meaning of **مسيح القدمين** as well.

It is mentioned that, this is also one of the reasons why Hazrat Sayyiduna Esa عليه السلام was known as Masih, because in His ﷺ Blessed Feet as well there was no **اخص**. In other words, raising. **Allah Knows Best.**

According to him (Ibn Asaakir) **ينبوعنها الباء** was a separate feature and attribute and it was not included in **مسيح القدمين**.

The differences in this Hadith are apparent regarding the extremities which have been mentioned, so one way of clarifying the narrations is to take it to mean that it was slightly raised. The bottom portion was smooth and not too high and the manner in which some of the annotators have exaggerated the اخمص is not appropriate.

It is reported from Hazrat Abdullah Ibn Buraida رضى الله عنه

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ الْبَشَرِ قَدَمًا - رَوَاهُ ابْنُ سَعْدٍ

In other words, the apparent form of the Beloved Rasool's ﷺ Sacred Feet was very beautiful. [Reported by Ibn Sa'ad]

## *The Sacred Heels Of Rasoolullah ﷺ*

Concerning His ﷺ Sacred Heels, it has been mentioned,

منهوس العقب

In other words, His ﷺ Blessed Heels were not very fleshy. Most of the scholars have narrated the word منهوس with a Seen Muhmala (i.e. without letter which is not dotted) and the author of Al Bahrain and Ibn Atheer have reported it with a Seen Muhmala and a Sheen Mu'jama (dotted letter). Both of these have also been mentioned in Mashaariq ul Anwaar. Some have written the word منهوس which means a raised heel and in the dictionary Sur'rah the word منهوس has been mentioned to mean not too fleshy.

This author (Shaykh Muhaqqiq Shaykh Abdul Haq Muhad'dith Delhvi (رحمۃ اللہ علیہ) states that, My Peer o Murshid, Sayyid Ash Shaykh Moosa (Paak Shaheed) Al Jilani (رحمۃ اللہ علیہ) had such smooth and exquisite heels, that there are few, whose cheeks were as smooth and beautiful, and he resembled the Sacred Features of Nabi ﷺ very closely.

It is mentioned in Mawahib ul Laduniyah from Sayyida Maymuna Bint Kardam that she says, I saw Sayyiduna Rasoolullah ﷺ and I cannot forget the length of the middle toe of Rasoolullah ﷺ. His ﷺ Middle Toe was bigger than all the other Sacred Toes of His ﷺ Sacred Feet.

Ahmed and Tabrani have reported this and it is narrated from Jaabir Ibn Samura رضي الله عنه. He says that the Small Toes of Rasoolullah ﷺ were clearly apparent.

It is also reported that it was well-known amongst the people that the Shahaadat Finger (Right Index Finger) of the Blessed Hand of Nabi ﷺ was longer than the rest of His ﷺ Blessed Fingers. In this regard, Hafiz Ibn Hajr Makki stated, whoever said this was incorrect. However, on His ﷺ Sacred Feet, the middle toe was somewhat longer.

It is in Al Maqaasid Al Hasana that being completely content with the narration of Hazrat Maymuna Bint Kardam and without having deliberated concerning it is why they have erred in this regard.

In fact, in this narration which is in Musnad Imam Ahmed Ibn Hambal, only the toe which is next to the big toe of the Sacred Feet has been mentioned. Imam Baihaqi has also mentioned the same.



## *Qiyaamat & The Arrival Of Rasoolullah ﷺ*

Hazrat Shaykh Abdul Haq Muhad'dith e Delhvi رضى الله عنه says that Rasoolullah ﷺ joined His ﷺ Shahaadat Finger and His ﷺ Middle Finger together and said, **Qiyaamat And I Are Like These Two Fingers.**

While pointing to His ﷺ Blessed Arrival, Nabi ﷺ gestured this with His ﷺ Sacred Fingers, to show how close His ﷺ Blessed Era is to Qiyaamat. In other words, He ﷺ gestured this through the space which is between both of them.

Some have said that showing the closeness between Qiyaamat and His ﷺ Blessed Arrival is to present an emphasis, otherwise there was no real reason for joining both the fingers to point this out. The response to this is that this was done to show the era before and the era that will follow.

Some have said that the Shahaadat and the Middle Finger of Nabi ﷺ were of the same height. One group of scholars have mentioned that gesturing towards the arrival and making the emphasis apparent was on the basis of a miracle and it is possible that due to this (miracle), both fingers looked to be of the same height. **And Allah Knows Best.**

## *The Sacred Shins Of Rasoolullah ﷺ*

Regarding the Sacred Shins of Rasoolullah ﷺ it is mentioned,

كَانَ فِي سَاقَيْهِ خُمُوشَةٌ

In other words, both His ﷺ Blessed Shins were slender and perfectly built without being too fleshy. Another narration says,

نَظَرْتُ لِي سَاقَيْهِ كَأَنَّهَا جُمَّارَةٌ

I looked towards the Sacred Shins of Nabi ﷺ and it looked like date palms. جُمَّارَةٌ with a Dhamma on the letter ج and a Tashdeed on the letter م refers to a type of date palm which is also called a Khajur Tree (Date tree) which is smooth, clear, elegant and attractive.

The words ضَخْمُ الْكَرَادِيسِ which means healthy joints have also been mentioned. كَرْدُوسِ with a Dhamma refers to those two bones which come together at one joint and this shows the strength and fullness of that limb.

It is mentioned in the dictionary Sur'rah that كَرْدُوسِ refers to the joints of two bones such as the two shoulders, the two arms, the two thigh bones.

## *The Sacred Height Of Rasoolullah ﷺ*

The Splendid Height of Rasoolullah ﷺ was like a branch of the garden of purity and the orchard of attraction. It was perfectly fine and elegant. He ﷺ was neither very short, nor was He ﷺ very tall but He ﷺ was more on the taller side. It has been mentioned in the Hadith Shareef,

كَانَ رُبْعَةً مِنَ الْقَوْمِ

In other words, amongst the people He was of medium (moderate) height. The word ربيع is with a Fatha on the letter ر and a Sukoon on the letter ب which refers to one with a moderate height.

It has been mentioned in another Hadith,

أَطْوَلُ مِنَ الْمُرْبُوعِ وَأَقْصَرُ مِنَ الْمَشْدَبِ

**(He Was) Taller Than A Short Person  
And Less Taller Than A Very Tall Person**

It must be noted that مشدب is with a Dhamma on the letter م and a Fatha on the letter ش and a Tashdeed on the letter ذ refers to somebody who is very tall, to the extent that when such a person stands up, then it causes fear and discomfort.

In the Hadith of Ibn Abi Haala رضى الله عنه it has been mentioned as,

لَمْ يَكُنْ التَّوِيلُ الْمَمْعُطُ

### He ﷺ Was Not Extremely Tall In Height

In other words, السبعط is with a Dhamma on the first letter م and a Fatha on the second letter م and a Mushad'dad and Kasra on the Ghain Mu'jama and it also appears Muhmala and it is also read with a Tashdeed on the letter غ and Mu'jama ط and Muhmala on the basis of the Ism e Ma'fool (passive particle) from the Baab e Ta'feel (in grammar). This refers to someone who is extremely tall.

وَلَا بِالْقَصْرِ الْمَتَرَدِّدِ

In other words, Nor was He ﷺ short like مُتَرَدِّد. It must be noted that مُتَرَدِّد refers to that person who has some limbs that are not proportionate, but rather they are protruding like one who is hunch-backed. From this, some scholars have said that He ﷺ being not so tall means that He ﷺ was not extremely tall but He ﷺ was of a perfect moderate height. In another Hadith it has been mentioned:

لَمْ يَكُنْ بِالطَّوِيلِ الْبَائِنِ يَغْنِي مَقَرُّهُ

In other words, when it came to His ﷺ height, He ﷺ was peerless amongst all and He ﷺ was not simply tall in the sense of being tall.

Hazrat Ali e Murtaza رضى الله عنه says,

لَيْسَ بِالْمُتَعَبِّ طَوْلًا وَفَوْقَ الرَّبْعَةِ إِذَا جَاءَ مَعَ الْقَوْمِ غَمْرُهُمْ

In other words, He ﷺ was not an extremely tall person but somewhat tallish and in this way, He ﷺ was taller than the ربيعة. When He ﷺ would be amongst the people, it would look like everybody else was hidden in His ﷺ Holy Presence, and the short people from amongst them who were close to Him ﷺ would be completely hidden.

It is mentioned in the Hadith Shareef of Ummul Mo'mineen A'isha Siddiqah رضى الله عنها that when the Beloved Rasool ﷺ would be alone, He ﷺ appeared to be of medium height and when He ﷺ would be amongst the people then He ﷺ would appear to be the tallest of them all and during such occasions He ﷺ was attributed to being tall, and if there were two people to His ﷺ right or left then He ﷺ would appear taller than both of them, and when He ﷺ would separate from them, then He ﷺ would appear ربيعة (i.e. being of a moderate height). When He ﷺ would enter any Majlis, then His ﷺ Sacred Shoulders would appear as the tallest of the tall.

## *Shadowless But A Shade Onto The Universe*

The Sacred Body of the Rasoolullah ﷺ did not possess a shadow (He ﷺ is Shadowless).

A shadow could not be seen at any time, be it under the brightness of the sun or under the light of the moon. This has been reported by Hakeem Tirmizi in Nawaadir ul Usool from Zakwaan, but I am surprised that these pious predecessors did not mention anything about the brightness of a lamp (lantern).

‘Noorun’ is one of the Blessed Names of Nabi ﷺ and Noor (light) has no shadow. Maulana Jaami beautifully said,

امی و دقیقہ دان عالم  
بے سایہ و سائبان عالم

## *The Sacred Complexion Of Rasoolullah ﷺ*

The Sacred Complexion of Rasoolullah ﷺ was Dazzling, Radiant and Glowing. The majority of the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين have stated that His ﷺ complexion was whitish (fair) and it was a fairness that attracted the heart, and these are the words which they used to praise Him ﷺ. Some have said,

كَانَ أَيْبُضٌ مَلِيحًا

And some others have said,

أَيْبُضٌ مَلِيحٌ الْوَجْهَ

In other words, it was a fairness which was sharp and exquisite. This description refers to a fairness and whiteness which was sharp and exquisite (which is also referred to as a salty complexion). The Malaahat (i.e. The fineness and sharpness) of the Beloved Rasool ﷺ and it's beautiful, attractive nature, and the satisfaction of the heart that was felt when seeing Him ﷺ, and the contentment and pleasure that the heart felt when observing this fine beauty and complexion is in fact an attribute by itself.

It must be noted that this could also have been mentioned to stay clear of interpreting it as that whiteness which has no saltiness (i.e.

no exquisiteness and fineness) in it (i.e. which is not warm to the eye) and which is known as ابيض.

In explaining ابيض, it has been regarded as that whiteness which neither has a tinge of rosiness, nor yellowness or a tinge of brown in it, but it is like that whiteness which is found on the face of one who has leukoderma and is a diverse whiteness which is a pungent colour.

It is mentioned in one narration that the Sacred Face of Nabi ﷺ was very white (fair) and His ﷺ Sacred Hair was dark black, which is evident from the poetic stanza written by Abu Talib,

وَأَبْيَضُ يَسْتَقِي الْعَمَامُ بِوَجْهِهِ شِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

In other words, from the fairness of His ﷺ Face, the rain clouds beg to be showered and He ﷺ is the one who is caring towards the orphans and the widows.

It is mentioned in the Hadith of Hazrat Ali e Murtadha رضي الله عنه,

أَبْيَضُ مُشْرَبٌ وَأَنَّهُ شَرَابٌ خَلَطَ لَوْنُ بِلَوْنِ

In other words His ﷺ Sacred Complexion Was White (Fair) With A Blend Of Rosiness. مشرب refers to such a drink which has a colour that is tinted by some other colour.



In other words, this means to apply one colour and then apply another colour to it. What is meant by this is that His ﷺ complexion was such that over one colour was the shade of another colour. Here مشرب refers to redness or rosiness. In another narration it has been mentioned as,

أَبْيَضٌ مُشْرَبٌ بِحُمْرَةٍ

### **His Complexion Was A Blend Of Fairness And Rosiness**

Some have said,

ازهر اللون

### **A Beautiful Rosy Complexion**

The same has been mentioned in the Hadith of Hazrat Anas رضي الله عنه. In other words, this refers to the radiance, the glow and heart-warming attractiveness. It is reported in Nasa'i from Hazrat Abu Hurairah رضي الله عنه that he says,

One day while the Beloved Rasool ﷺ was seated amongst the Sahaba e Kiraam رضيهم الله تعالى عنهم, a Bedouin traveller (an envoy) presented himself in the Sacred Court. On seeing the humility, beauty, love and astonishing balance of the assembly, he ecstatically said,

## ابن عبد المطلب

In other words, where is the son of Hazrat Abdul Mut'talib? And who from amongst you is that blessed personality? In other words, where is the blessed personality whose unique beauty and radiance is universally renowned, and whose eminence, grandeur and awe-inspiring personality is well known to all. The Blessed Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين said,

## هذا الامغر المرفق

It is this same fair and rosy complexioned personality who has used His elbow رافقه as a cushion, while leaning against it.

## اللهم صل على سيدنا محمد آله قدر حسنه وجماله

It is mentioned in Qamoos that امغر with a Ghain Mu'jama refers to that person whose face is fair in complexion with a rosiness. It must be noted that مرافق refers to that person who uses his elbow as a cushion to lean against (i.e. one who leans using the support of his elbow).

Another word which has been used when praising the complexion of Nabi ﷺ is اسمر. The word سمر refers to that complexion or colour which is between black and white.

It must be noted that سبراء also refers to a wheat coloured complexion or a tanned complexion, whereas in the dictionary Sur'rah سبراء has been used absolutely for a tanned person.

In another Hadith Shareef the description was given with the word ابيض. In other words, the Sacred Body of Nabi ﷺ was white in complexion with a tinge of tan. Some have said when مَشْرَبْ is مَبْشَم it is equivalent to اسبر but at the same time it is in contrast to ادمه. It must be noted that ادمه refers to that fair complexion which is overcome by a darkness. It has been mentioned in Tirmizi,

لَيْسَ بِالْأَبْيَضِ الْأَمْحَقِ وَلَا بِالْأَدَمِ

In other words, His complexion was not like that of somebody who suffers from Leukoderma and nor was it completely dark. We have ascertained from the two dictionaries, namely Qamoos and Sur'rah that ادم is similar in meaning to سبراء and ادم appears in the meaning of اسبر. Based on this لَا بِالْأَدَمِ means, not completely dark in complexion.

From this it has become evident that سبراء refers to a whiteness which has a tinge of another colour, and (this) whiteness refers to that whiteness which has a tinge of rosiness.

This is in contrast to that whiteness which is known as مبروص or ابيضق and the existence of that statement has been wiped out in which Ibn Jauzi said, كان أسمر.

This is also incorrect because it is opposite to the Ahadith that have been mentioned in this regard, because it has been clearly mentioned in the Ahadith,

الْبَيْضُ مُشْرِبٌ

In other words, a fairness which has a tinge of rosiness, and the words, لَا يَأْلَأُ دَمِرٌ have also been mentioned and this ادمر refers to a tan or brownish colour.

In explaining سبراء and بياض, Ibn Jauzi wrote that those portions of the Sacred Body on which the sunlight fell were أسمر. In other words, they appeared to look tan and those limbs which were covered by clothing were white. However, the Ulama e Kiraam have disputed this by saying that the rays of the Sun and the Wind cannot effect any change on the Sacred Body of Rasoolullah ﷺ.

It is mentioned in Anwaar ul Mutajar'rad from the Hadith of Hazrat Ibn Abi Haala رضي الله عنه that the portions of the Blessed Body of Nabi Kareem ﷺ which were not covered by any clothing were fairer and more radiant than the bodies of the people in general and the truth of the matter is that the attraction of love and ecstasy itself are

slaves at the Court of the Beauty and Radiance of Rasoolullah ﷺ, so why then would somebody want to mention such a thing which does not even exist.

Further to this, does anybody really have the expertise to truly fulfil the right of describing Him ﷺ? Some have said that towards the end of His ﷺ apparent physical worldly life, His ﷺ complexion became much stronger. In other words, His ﷺ complexion was حبراء going towards سمرء, in other words, it was more tanned (rosier) than before.

## *The Pace & The Walk Of Rasoolullah ﷺ*

Regarding the pace and the walk of Rasoolullah ﷺ, Hazrat Ali e Murtadha's Hadith explains,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَشَى تَكَفَّأَ كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ

**When The Beloved Rasool ﷺ Walked, He ﷺ Did So Slightly Leaning (Forward) And It Seemed As If He ﷺ Was Descending From An Incline.**

In explaining the word تَكَفَّأَ, it has been written that it refers to walking while leaning forward, like a branch which is full of flowers bends over. He ﷺ would raise His ﷺ Blessed Feet firmly with power and agility.

Baz'zar reported from Hazrat Abu Hurairah رضى الله عنه that Rasoolullah ﷺ would firmly place His ﷺ Sacred Feet on the ground and His ﷺ manner of walking was that which is known as مَجْبَعًا. In other words, He ﷺ would walk energetically and there would be no sluggishness and lethargy in His ﷺ Limbs when walking.

It is reported in another Hadith from Hazrat Ali e Murtadha رضى الله عنه that when the Beloved Nabi ﷺ used to walk, He ﷺ would raise His ﷺ entire Foot from the ground and when He ﷺ would place it on the ground, He ﷺ did so completely.

However, He ﷺ did so very comfortably and with ease. In other words, His swiftness was a comfortable and modest one, and there was no restlessness and anxiety in His ﷺ style of walking.

كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ

### **It Seemed As If He Was Declining, From A Height Towards A Descent**

It must be noted صَبَب with Fathatain and صوب refers to a lower section of the ground and انحدار refers to descending from an incline towards a descent. Indeed, this example was to show the force and the energy with which He ﷺ raised His ﷺ Sacred Foot completely, and this was to show that there was no sluggishness or restlessness in His ﷺ walk.

Hazrat Abu Hurairah رضى الله عنه says that, I have not seen anybody walk on a path more swiftly than Rasool e Kareem ﷺ. When He ﷺ walked, it seemed as if the ground went on laying itself under His ﷺ Sacred Feet, whereas we would become exhausted and find difficulty while walking with Him ﷺ. We would need to run in order to catch up to Him ﷺ, and this caused us to pant, but His ﷺ Style of walking and His ﷺ swiftness would not differ in any way.

He ﷺ would walk as per his normal habit and He ﷺ showed no signs of exhaustion or restlessness. Walking in this manner was a sign of His ﷺ firm resolve, courage, bravery and manliness.

It must be noted that walking in this way is a sign of being strong nerved and having firm resolve, and it was also a sign of being very balanced, and because of these traits, the limbs are also comfortable and at ease. Nabi Kareem ﷺ sometimes wore His ﷺ Naa'lain Mubaarak (Sacred Footwear) while walking and at times He ﷺ walked barefoot. When He ﷺ went anywhere, He ﷺ would usually go by foot and He ﷺ would also go on a conveyance (steed etc.) especially during battles.

سروپیاده خوش بود اندر چمن بنار  
آل سرومن پیاده خوش است و سوار خوش

In other words, to tour a garden on foot or on a steed is beautiful. But such is my Beloved that whether he walks by foot or goes on a steed, however he goes, His ﷺ doing so, is the best shade of all shades.

When the Beloved Nabi ﷺ would walk, He would generally ask his Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين to walk ahead of Him ﷺ and He ﷺ would walk behind them and He ﷺ would say, Leave the area behind Me opened (clear) for the Angels. This is just as it has been mentioned in the Hadith Shareef,

كَانَ يَسُوقُ أَصْحَابَهُ

**He Would Have His Companions Walk Ahead Of Him**



It must be noted that سوق means to push (steer) your steed ahead from behind and تود means to pull the steed from the front.

It was the manner of Rasoolullah ﷺ that if He ﷺ needed to go somewhere then He ﷺ would first send the Sahaba e Kiraam رضوان الله تعالى عليهم ahead then He ﷺ would embark on the journey.

He ﷺ always gave support to the old and the weak and to those who became exhausted on the path (i.e. on the journey), He ﷺ would make them sit with Him ﷺ on His ﷺ steed. At times, He ﷺ would make someone sit behind Him on the steed. This is called ردیف (one who rides behind someone on the same horse or camel etc.).

## *The Different Styles Of Walking*

It must be noted that there are generally ten styles of walking:

**1. Tahaadat:** To walk with heavy feet. It is when someone walks like a dry stick in a very lethargic and feeble manner.

**2. Az'aaj:** To walk in a rage it without any dignity, and in a restless and disturbed state.

**3. Hawn (or Haw'wan):** To walk in an agile, elegant and alert manner, moving the feet somewhat swiftly. This was the manner of Rasoolullah ﷺ. His ﷺ speed and manner of walking was completely free from heedlessness and any form of restlessness (i.e. a swift yet calm manner).

**4. Sa'ee:** To walk with speed, like when one is in search of something (frantically).

**5. Ramal:** With a Fatha on the letter 'Raa'. To walk at a speed, moving your feet quickly, while at the same time moving your shoulders (arms) like wrestlers walk.

**6. Nisaan:** To walk as if you are running (jogging). This is faster than Sa'ee.

**7. Khauzaa:** With a Fatha on the ‘Khaa’ and a Sukoon on the letter ‘Zaa’ ending with an Alif Maksura. This refers to walking on the tips of the toes.

**8. Qah-Qari:** This refers to walking backwards.

**9. Jamri:** With a Fatha on the letter ‘Jeem’. To walk in a hopping or galloping style and this is why based on this meaning a camel is known as جباره.

**10. Tabakhtar:** To immerse the neck, while taking very small steps in a proud and arrogant manner. In other words, it refers to walking with a swagger.

The best manner of all ten and the most splendid and perfect manner is Hawn (or Haw’wan). This manner of walking has been mentioned in the Holy Qur’an in the following words:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

**And The Servants Of The Most Compassionate Who Walk On The Earth In A Dignified Manner. [Surah Furqan (25), Verse 63]**

## *The Sacred Perspiration And That Which Was Excreted From The Sacred Body Of Rasoolullah ﷺ*

From amongst the unique and peerless attributes of Rasoolullah ﷺ was His ﷺ Blessed Fragrance which used to burst out of His ﷺ Sacred Body and His ﷺ Sacred Body was always fragrant. If all the perfumes of the world have to be gathered, none can be equal to the Sacred Fragrance that emanated from the Sacred Body of Rasoolullah ﷺ.

Hazrat Anas رضی اللہ عنہ says, **I Smelt All Types Of Perfumes, Be It Musk Or Amber, But I Did Not Smell Any Fragrance Sweeter Than The Fragrance Which Emanated From The Sacred Body Of Rasoolullah ﷺ.**

The wife of Hazrat Utbah Ibn Farqad Salami رضی اللہ عنہ, Hazrat Umme 'Aasim رضی اللہ عنہا reports that, we were four women who were in the Nikah of Utbah and each of us would try to use the best perfume when we went to him. We would each immerse ourselves in fragrance before going to him, but the fragrance which emanated from the body of Utbah overpowered all our fragrance. Our fragrance was nothing compared to that fragrance which emanated from the body of Utbah, and Utbah loved perfume to the extent that he would take perfume into his hands and apply it to his beard, but still, his fragrance overwhelmed all ours.

Once when in this situation, I asked him. How is it that each of us wears the best perfume when we come to you, using as much perfume as possible but our scent and fragrance fades away before your fragrance?

Utbah رضى الله عنه said, once my entire body was covered in a heat rash and because of this I felt a continuous burning sensation, so one day I mentioned about my discomfort to Huzoor ﷺ, requesting Him ﷺ to bless me with something to relieve my situation.

He ﷺ said, O Utbah remove your garb, so I removed my upper garb and sat down in front of Rasoolullah ﷺ. **Huzoor E Akram ﷺ Rubbed His ﷺ Merciful Hands On My Back, On My Chest And On My Stomach, And He ﷺ Continued Doing This Until I Felt Complete Ease, Ever Since Then This Fragrance Emanates From My Body.**

Imam Tabrani used this narration to adorn and beautify his book Al Mu'jam us Sagheer

### *The House Of The Fragrant Ones*

Once, when the time came for a Sahabi to send off his daughter at marriage, he tried to find some perfume for her but coincidentally he could not find any perfume. He presented himself in the court of the Beloved Rasool ﷺ and he mentioned his predicament. At that moment in time, in the apparent sense, the Beloved Rasool ﷺ did

not have any perfume with Him ﷺ, so He ﷺ said, **Bring Me A Little Bottle So That I May Put Some Perfume Into It.**

He brought a little bottle and presented it to Rasoolullah ﷺ. Nabi Kareem ﷺ filled it with his sacred perspiration right to the top and after that Huzoor ﷺ said, take this and have your daughter apply it. After his daughter used the sacred perspiration of Rasoolullah ﷺ the entire house became fragrant and ever since then the house became known as the house of the fragrant ones.

### *The Sacred Perspiration As A Perfume*

It is reported in Sahih Muslim Shareef that Hazrat Anas رضي الله عنه says that, once the Beloved Rasool ﷺ blessed our home (with His ﷺ Holy Presence). It was midday so He ﷺ did Qaylullah (had a siesta).

During this time, He ﷺ perspired immensely. My dear mother Umme Sulaym رضي الله عنها took a little bottle and gathered the Blessed perspiration of Rasoolullah ﷺ (into it). While she was doing this, the Beloved Rasool ﷺ woke from His ﷺ Rest. He ﷺ said, O Umme Sulaym what are you doing?

She said, Ya Rasool'Allah ﷺ! I am gathering your Sacred Perspiration, so that I may use it as a perfume, for the Sacred Perspiration from your Blessed Body is sweeter than every other perfume.

## *Fragrant Pathways*

It is reported from Hazrat Anas رضي الله عنه, that he says that, when any Sahabi would go to the Sacred Court of the Beloved Rasool ﷺ with the intention of His ﷺ Ziyaarah, but he would not find Him ﷺ there, then without asking anyone in which direction He ﷺ had gone, he would immediately know which path the Beloved Rasool ﷺ had taken, because whichever path He ﷺ had taken, would be bursting with His ﷺ Sacred Fragrance, and we would then reach the Beloved Rasool ﷺ while being guided by His ﷺ fragrance.

(Shaykh Muhaq'iq رحمى الله عنه then says) Till this very day, when the true men of love (Ahle Muhabbat) perfume their hearts and souls from the Sacred Fragrance which emanates from the pathways and the walls of the Beloved City of the Beloved Nabi ﷺ, through His Soul Enlightening Fragrance, the souls of the men of hearts are satiated.

For His ﷺ Mercy to descend, all that is needed is a heart which is purely attracted, and a heart which is truly sacrificed, then it is possible that at some time He ﷺ will place His ﷺ Sacred Sight and bless His ﷺ weak servant who is weak, yet yearning for His ﷺ Special Blessings, thereby showering upon him His ﷺ Blessings in abundance.

Hazrat Abdullah At'taar رحمۃ اللہ تعالیٰ علیہ while expressing his love says this couplet,

بَطِيبُ رَسُوْلِ اللهِ طَابَ نَسِيْمُهَا  
فَمَا الْمَشْكُ مَا الْكَافُورُ مَا الْمَنْدَلُ الرُّطْبُ

**Through The Sacred Fragrance Of Rasoolullah ﷺ  
The Breeze Of Madina Has Become Fragrant**

**(Before It) What Is Musk, What Is Camphor,  
What Are The Dates, Which Are Fragrant**

*The Most Wonderful Fragrance In The Universe*

Hazrat Shabeeli رحمہ اللہ تعالیٰ who is from amongst those Ulama who have been blessed with deep spiritual insight says that, the dust of Madina Munaw'wara has that fragrance which is often not found in Musk and Amber and this fragrance is one of the wonders of the universe.

دِراں زمین کے نسیم درزوز طرہ دوست  
چہ بجائے دم زون نافہائے تاتاریست

In other words, the fragrance of the Beloved is immersed in this earth to such an extent that even the musk of the Tartary Deer has no comparison before it.



## *Fragrant Pearls Of Perspiration*

Abu Nu'aim reported that Ummul Mo'mineen Hazrat A'isha Siddiqa رضي الله عنها said that the Blessed Beads of Perspiration on the Sacred Face of Nabi ﷺ glittered like pearls and were more fragrant than musk.

## *The Coolness & The Fragrance Of The Sacred Hands Of Rasoolullah ﷺ*

Concerning the Sacred Hands of Rasoolullah ﷺ you have already seen the Hadith of Hazrat Jaabir Ibn Samura رضي الله عنه in the previous section. It is being repeated here due to the relevance of the discussion on fragrance.

He says that Nabi ﷺ ran His ﷺ blessed hand over my face (cheeks) and I felt such coolness and fragrance as if He ﷺ had just taken out His ﷺ Sacred Hand from a perfume barrel of a perfumer. When any Sahabi shook the Blessed Hand of Nabi ﷺ, his hand remained fragrant for the entire day. When Huzoor ﷺ would run His ﷺ Sacred Hand with compassion over the head of any child, then due to the Blessed Fragrance of Rasoolullah ﷺ, that child attained a special distinction and he would become famous amongst all the children.

## *The Flowers Are Augmented By The Sacred Perspiration Of Rasoolullah ﷺ*

It has been mentioned in some Ahadith e Mubaaraka that the rose was created from the Sacred Perspiration of Rasoolullah ﷺ. It is reported in one narration that Rasoolullah ﷺ said that, the white flower, in other words, the jasmine was created from My perspiration on the eve of Me'raj and the red rose is from the perspiration of Jibra'eel عليه السلام and the yellow rose (which is also called Champa) is from the perspiration of the Buraaq.

It is mentioned in another narration that Rasoolullah ﷺ said that, **During My Return Form Me'raj, A Drop Of My Perspiration Fell Upon The Earth And From It A Rose Was Created, Whomsoever Wishes To Smell My Fragrance, He Should Smell A Rose.**

It is further mentioned in another narration that Rasoolullah ﷺ said, **When A Single Drop Of My Perspiration Fell Upon The Chest Of The Earth, The Earth Chuckled Ecstatically And Began To Blossom With Roses.**

However, the Muhad'ditheen e Kiraam have some differences regarding the above mentioned narrations based on the terminology.

It is in Mawahib ul Laduniyah from Abul Farah Nahrwaani رحمه الله تعالى that whatever has been mentioned in these Ahadith e Mubaaraka are all only a single drop from the Mercy and the Blessings of Rasoolullah

ﷺ and even though this one drop is so vast, it is still very little compared to that which Almighty Allah has granted His Most Compassionate and Most Merciful Nabi ﷺ.

Whatever the Muhad'ditheen have discussed and differed in regarding the Ahadith e Shareefa is in the light of their terminology (technical terms) and explanations which they presented based on the correctness and the research in their chains of transmission. This was not to say that all that which has been mentioned is incorrect or it is something which is totally impossible. **And Allah Knows Best.**

### *The Sacred Excretions Would Disappear Into The Ground*

Whenever Nabi Kareem ﷺ would intend to answer the call of nature, the ground would open up and His ﷺ Sacred Excretions would disappear into the ground and after that, a fragrance would emanate from that area. None has ever seen the Sacred Stool of Nabi ﷺ. Hazrat Ummul Mo'mineen A'isha Siddiqi رضي الله عنها says,

After Nabi ﷺ would complete answering the call of nature and then exit the ablution area, I would go in and find that there was no Stool etc. visible. Nabi Kareem ﷺ said, O A'isha! Do you not know that whatever is discharged of the Pure Stomachs of the Ambia e Kiraam عليه السلام is immediately concealed within the earth and this is why no eyes have ever seen it.

A Sahabi who accompanied Nabi ﷺ on a journey once said that Nabi ﷺ once went out towards a place to answer the call of nature. When He ﷺ returned, I went to the place where Huzoor ﷺ had answered the call of nature. I could not find any sign of excretion present anywhere. However, I did see a few clods of clay, so I picked them up (thinking that Huzoor ﷺ had used it for Tahaarat) and I found that those clods of clay emitted a beautiful fragrance.

Qadi Iyadh Maliki states in Shifa Shareef that some Ahle Ilm (Great Scholars of Deen) say that after the Beloved Nabi ﷺ would answer the call of nature, then He ﷺ would perform Wudhu. Some of the Shafi'i scholars are in agreement with this.

### *The Sacred Urine Of Rasoolullah ﷺ*

As for the discussion on the Sacred Urine, then it must be noted that numerous Sahaba e Kiraam had seen it. Hazrat Umme Aiman رضي الله عنها served in the Exalted Court of the Beloved Rasool ﷺ. By good coincidence once she had even drank the Blessed urine.

According to one narration it is mentioned that this happened when Nabi ﷺ woke up one night to pass urine, so He ﷺ passed urine in a vessel and placed it under a bench. When morning came, Rasoolullah ﷺ said to Hazrat Umme Aiman رضي الله عنها, there was a vessel under this bench in which I passed urine last night. Please take it and empty it into the ground. When Umme Aiman رضي الله عنها went towards the bench (bed) she did not find anything there.

She then remembered and said to Nabi ﷺ, Ya Rasool'Allah! I take an oath by Allah! Last night I felt extremely thirsty and I took that vessel thinking that it was water and drank it.

On hearing this, Nabi Kareem ﷺ smiled and commanded her to rinse her mouth and told her not to ever do such again, but with this, Nabi ﷺ also said to her, as of today you will never suffer from any discomfort in your stomach.

### *An Eternal Cure*

There was another woman who served at the Sacred Home of Rasoolullah ﷺ. Her name was Barakah. She too once drank the Sacred Urine of Rasoolullah ﷺ. Huzoor ﷺ said,

صحمت يا ام يوسف

### **O Umme Yusuf You Have Become Healthy Forever**

In other words, you will never be ill again. Umme Yusuf was the epithet of Hazrat Barakah رضي الله عنها.

It is reported that after this, she never became ill in her life, except for the illness which leads to death (Marz ul Maut).

## *Fragrant Generations*

It is mentioned in some narrations that a Sahabi of Rasoolullah ﷺ consumed the Sacred Urine of Rasoolullah ﷺ and until the day that he passed away, his body would continuously emit a sweet fragrance. It is further mentioned that over and above this, his descendants, generation after generation were born emitting this sweet fragrance. In other words, this fragrance remained in his descendants for many generations.

## *Protection From All Types Of Illnesses*

It is reported in the narrations that the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين regarded the Sacred Urine and the Sacred Blood of Nabi ﷺ to be Tabarruk (a Sacred Blessing). There are numerous narrations from which it is evident that many Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين consumed the Sacred Blood of Nabi ﷺ. Those Barbers amongst the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين who performed phlebotomy on Nabi ﷺ would suck in the blood through the instrument being used, into their throats allowing it to be digested. Nabi ﷺ asked one of them, what do you do with my blood? He said, Ya Rasool'Allah ﷺ! I remove that blood and digest it into my stomach. I cannot bear that your Sacred Blood should become the sustenance of dust. On hearing this, Huzoor ﷺ said, indeed, you have sought out your salvation and you have attained protection for yourself. In other words, you will now be protected from every illness.

## *Glad Tidings Of Jannat*

During the Battle of Uhud, Rasoolullah ﷺ was wounded, so Hazrat Malik Ibn Sinaan رضى الله عنه who is the father of Hazrat Abu Sa'eed Khudri رضى الله عنه placed his mouth against the wound of Rasoolullah ﷺ and he would suck out the Sacred Blood with his mouth. The Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين asked him to remove the blood from his mouth but Hazrat Malik Ibn Sinaan replied by saying, By Allah, Never! I will never allow the Sacred Blood of Nabi ﷺ to fall onto the ground. In saying this he swallowed the Sacred Blood of Nabi ﷺ and because of doing this, he was given glad tidings of Jannat. The Beloved Rasool ﷺ said, if anybody wants to see a Jannati (a resident of paradise), he should look at him (i.e. Malik Ibn Sinaan).

## *Bravery Attained Through Special Blessings*

Hazrat Abdullah Ibn Zubair رضى الله عنه reports that once Nabi ﷺ had cupping done, so He ﷺ gave His ﷺ Sacred Blood to me and said, conceal it in such a place that the sight of none falls upon it. I thus digested the Sacred Blood into my stomach for I felt there was no place better to conceal it from the sight of others. Upon this the Beloved Rasool ﷺ said, Woe to the people from you, and woe to you from the people. This was a veiled reference to the courageousness and daring nature of Hazrat Abdullah Ibn Zubair رضى الله عنه which he attained from consuming the Sacred Blood of Nabi ﷺ.

It must be noted that this is the same Abdullah Ibn Zubair رضي الله عنه who out rightly rejected taking the oath of allegiance at the hands of the evil Yazid, and remained in Makkah Mukarramah and then the people from Hijaz Shareef, Yemen, Iraq and Khorasaan gathered under his leadership, but during the governorship of Abdul Malik Ibn Marwan, Hajjaj Ibn Yusuf martyred him and hanged him from his Fort. It is mentioned in one narration that after he consumed the Sacred Blood of Rasoolullah ﷺ, Nabi Kareem ﷺ said to him,

لَا تَمَسُّكَ النَّارُ إِلَّا قَسَمَ الْيَمِينِ

### **The Fire Of Hell Will Not Touch You, Except For An Oath**

From the above-mentioned Hadith, it is evident that the Sacred Urine and the Sacred Blood of Nabi ﷺ was pure and clean and based on this, is the ruling of all that which is emitted from His ﷺ Sacred Body. Hazrat Imam Aini رضي الله عنه says in the commentary of Sahih Bukhari (Umdatul Qari) that it is this which is the Madhab of Imam Azam Abu Hanifa رضي الله عنه.

Shaykh Ibn Hajr Makki states, there are numerous proofs concerning that which is emitted from the Sacred Body of Rasoolullah ﷺ and our A'imma e Kiraam have counted this amongst the Khasa'is (i.e. The Special Unique Attributes of Rasoolullah ﷺ).



## *The Blessed Married Life Of Rasoolullah ﷺ*

We will now take a glimpse into the Beloved Nabi's ﷺ life as a Blessed Husband, and in this discussion we will speak about how the Beloved Rasool ﷺ communicated with and treated the Mothers of the Ummah and the Most Pure Wives on a daily basis.

In the apparent sense it would seem that this topic discussing this Blessed Attribute of Nabi ﷺ should have been discussed after the discussion describing His ﷺ Sacred Back, Sacred Chest and Sacred Stomach, but based on the perspective of the backdrop and the manner of discussion and the principles and the systematic flow of the topics, this topic has been brought towards the end of this discussion but I felt that to discuss this topic here is more beneficial and appropriate.

### *The Benefits Of Nikah*

- 1.** The primary benefit of Nikah is protection of one's lineage and the continuity of the human race.
- 2.** To attain the pleasures of a marriage, and to attain its blessings and for the protection of one's health. It must be noted that to hold in the semen for very lengthy periods of time, and not being sexually intimate leads to numerous illnesses and it can also be the cause of weakness of the limbs which leads to loss in energy, and not being intimate can also lead to the closing of the pores.

To love a woman and to make Nikah is from the human splendours, and to perform Nikah is such a human splendour that only those who are narrow minded are unaware (oblivious) of it.

Imprudence has placed a veil over their intelligence, they regard being intimate with one's wife or wives to be a cause of future risks (to one's health etc.) and they include this to be within some form of entertainment, and this is in fact weakness of intellect, and this kind of way is to withdraw from the world and to go towards the way of the monks, and if one observes this with a true sight, then the action and the means and the effects which are regarded as the means for the continuous existence of the universe, is not found in anything but in sexual intimacy.

Concerning this, the blessed action of Rasoolullah ﷺ is itself evidence and a certificate. Here, this is only being discussed very briefly, and I will discuss this later in the book with more detail, when explaining the Ummahaat ul Mo'mineen (i.e. The Mothers of The Believers).

## *The Male Potency Of Rasoolullah ﷺ*

It is reported in Bukhari Shareef from Hazrat Anas رضي الله عنه that Rasoolullah ﷺ would go to all His ﷺ Blessed wives in one night. Hazrat Anas رضي الله عنه was asked, did the Beloved Rasool ﷺ possess that amount of energy? Hazrat Anas رضي الله عنه said, we would sometimes talk about this amongst ourselves that Almighty Allah has given Rasoolullah ﷺ the male potency equal to that of thirty men.

In another narration it has been mentioned that He ﷺ has the strength of forty men of Jannat. It is mentioned in another narration that the masculine potency of every man of Jannat is equivalent to that of one hundred men of earth.

It has been mentioned in another narration that Nabi Kareem ﷺ said that Jibra'eel عليه السلام brought a pot to Me. I ate some of what was in it and I attained the strength of forty men.

## *The Sacred Private Parts Of Nabi ﷺ*

Qadi Iyadh رضي الله عنه reports in Shifa Shareef from Ummul Mo'mineen Hazrat A'isha Siddiqa رضي الله عنها that she says I never saw the Sacred Private Parts of Rasoolullah ﷺ.

It is mentioned in another narration that neither did Rasoolullah ﷺ see the private parts of Hazrat A'isha Siddiqa رضي الله عنها nor did she see the Sacred Private Parts of Rasoolullah ﷺ.

Once while advising Hazrat Ali رضى الله عنه, Rasoolullah ﷺ said that, none should give Me Ghusl but you and none should look towards My Private Parts, for whoever's sight falls upon My Private Parts will lose his vision forever.

This was the splendour and the power of the physical strength of Rasoolullah ﷺ. The Jalaal (the grand intensity) and the intensity of the spiritual strength of Rasoolullah ﷺ was such that even the sky could not move an iota. In fact, the sky would even move contrary to its natural manner, by adhering to the wish and command of Rasoolullah ﷺ.

An example of this is the sun turning back on its heels after setting, as has been mentioned in numerous Ahadith e Mubaaraka. This is a means of advice and something to ponder upon, because the condition of the comfort and the eating and drinking of Rasoolullah ﷺ was such that He ﷺ never ate a full stomach of food and most often He ﷺ was satisfied with bread made from dry wheat or barley.

Even with all of this, the strength in the Sacred Body of Rasoolullah ﷺ and the energy and agility which He ﷺ possessed, are indeed from His miraculous splendours.

## *Free From Ihtilaam (Nocturnal Emissions)*

Nabi Kareem ﷺ never had Ihtilaam (nocturnal emissions). In other words, He ﷺ was completely free and protected from Ihtilaam.

It is reported from Hazrat Abdullah Ibn Ab'bas رضى الله عنه that he said, Almighty Allah has protected every Nabi from Ihtilaam, because Ihtilaam occurs due to the effects of Shaitaan.

It is reported in the Hadith of Bukhari and Muslim that Nabi ﷺ would enter the state of Janaabat (where one needs to take the ritual compulsory bath) without Ihtilaam before Fajr in the month of Ramadaan. In other words, He ﷺ used to perform the Fard Ghusl and not Ghusl of Janaabat and after the Fard Ghusl, He ﷺ would keep fast.

It must be noted that here, conditionally mentioning the words 'without Ihtilaam' seems to be the cause of doubt. In other words, it seems as if it is permitted to attribute Ihtilaam towards Him ﷺ. Otherwise, what was the need to mention this exclusion?

In response to this it will be said that this exclusion and distinction is to show impermissibility and the mention of it is coincidental, and this is very clear. In other words, the Ghusl of Rasoolullah ﷺ was not because of Ihtilaam but because of being intimate, because to attribute Ihtilaam to Him ﷺ is inappropriate and impermissible.

If this is not taken in this sense, then it will become necessary to mean that Ghusl due to Ihtilaam is not Fard, whereas such a view is baseless. The correct view is that to attribute Ihtilaam towards Nabi ﷺ is impermissible because the occurrence of Ihtilaam is the effect of a Shaitaani action and Rasoolullah ﷺ is Ma'soom (i.e. totally immune and free) from this.

It must be further noted that in the Hadith which is discussing fasting, the Ihtilaam which is mentioned there is regarding when a person releases semen without having a dream and whatever is seen in a dream in this regard is from Shaitaan the cursed.

Qadi Iyadh رضى الله عنه says in this Hadith, Nabi ﷺ making Ghusl was due to some delay after intimacy and the majority of the other scholars agree unanimously concerning this.

### *The Synopsis Of This Discussion*

(Shaykh Muhaq'iq further says) Before my sight is that lengthy Hadith which is on the way of the great Imams of the Ahle Bayt e Nubuw'wat. This Hadith reaches its closing at Hazrat Imaamain Karimain, Sayyiduna Imam Hasan and Sayyiduna Imam Husain Shaheed e Karbala رضى الله عنهما.

This Hadith Shareef describes the Beautiful Features of the Beloved Rasool ﷺ and His ﷺ Splendid Attributes. It is mentioned in this Hadith Shareef that Hazrat Imam Hasan رضى الله عنه says, I asked my

maternal uncle Hind ibn Abi Haala رضى الله عنه about the Sacred Features of Rasoolullah ﷺ and I had complete confidence that he will also mention those things which are related to me. In other words, I also know that those features which were found in Nabi ﷺ are certainly found in me.

Hazrat Imam Hasan Mujtaba رضى الله عنه looked so much like Rasoolullah ﷺ that if some fortunate person was blessed to make Ziyaarat (i.e. to see) Rasoolullah ﷺ in his dream, then the people would ask him, in which form did you see Nabi ﷺ and if he said that I saw Rasoolullah ﷺ in the form of Hazrat Imam Hasan رضى الله عنه the people would say, you are correct.

Going back to the discussion on the Hadith, Hazrat Hind Ibn Abi Haala رضى الله عنه says,

فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُجْرًا مُفَضَّلًا

**So He Said That Rasool e Akram ﷺ Was Very Exalted And Worthy of Great Respect. The One Who Saw Him ﷺ Would Immediately Acknowledge His ﷺ Eminence.**

تَلَوُّ الْقَمَرِ لَيْلَةً الْبَدْرِ يَتَلَوُّ لَوْ وَجْهَهُ

**The Blessed Face Of The Beloved Rasool ﷺ  
Used To Glow Like The Full Moon Glows**

Hazrat Imam Hasan رضي الله عنه says, I then asked Hazrat Hind Ibn Abi Haala رضي الله عنه to tell me about how Rasoolullah ﷺ conversed, about his silent pauses and the power of His ﷺ speech (In other words, about how He ﷺ conducted himself). He said that the Beloved Rasool ﷺ was generally in a state of concern and sorrow.

When He ﷺ spoke, He ﷺ did so decisively and conclusively. He ﷺ would neither speak unnecessarily, nor would He ﷺ abstain from saying what is necessary. He would speak in a very beautiful and dignified manner, opening His ﷺ Mouth properly. In other words, when He ﷺ pronounced any word from His ﷺ Sacred Mouth, it was done with great elegance and splendour, and in a very comfortable and civilised manner.

He ﷺ would not speak in broken words which are not connected to one another. The Beloved Nabi's ﷺ manner of conversation was blessed with being Jawaami ul Kalim. In other words, He spoke with concise and elucidated words. In other words, the words were few but the meanings were many, like it has been mentioned in the Hadith,

أُوتِيتُ جَوَامِيعَ الْكَلِمِ وَأُخْتَصِرَ لِي الْكَلَامُ اخْتِصَارًا

**I Have Been Blessed With Being Jawaami Ul Kalim And I Have  
Been Blessed With A Brief Yet Concise Kalaam.**



He ﷺ would speak in a relaxed manner, with necessary pauses which was free from any form of weakness or unnecessary talk. He ﷺ said every word very clearly and comfortably.

Nabi Kareem ﷺ was a very soft hearted personality and was blessed with beautiful and pleasant character. He was completely free from any rudeness and acrimonious character. His ﷺ style of conversation and His ﷺ action immediately attracted the heart.

He ﷺ would always bestow generously, even if He ﷺ gave something which apparently seemed like it was a little. He ﷺ would not find faults in anything. He ﷺ would eat happily whatever was presented to Him. If He ﷺ did not mention any shortcomings in a meal, then He ﷺ would also not over praise it like is the general habit of taste lovers (who are always looking to comment on food).

None could bear to stand before Him ﷺ when He ﷺ would be displeased and none had the ability to bear His ﷺ Jalaal. He ﷺ would become immensely displeased when anyone transgressed the limits (of the Shariah) and He ﷺ would not stop until He ﷺ took the appropriate action in such a case.

However, He ﷺ would never become angry when something had to do with His ﷺ person and nor did He ﷺ ever take any action or revenge in such cases, on the condition that it had to do with a worldly issue.

When He ﷺ gestured towards anything or pointed towards anything, He ﷺ would not do so only with His ﷺ finger but He ﷺ would gesture using his entire Sacred Hand. When He ﷺ would be (apparently) surprised by anything, then in order to express this, He ﷺ would make His ﷺ Sacred Palms visible, like it is the natural instinct in such a case. While conversing, Huzoor ﷺ would strike the Shahaadat finger of His ﷺ Right Hand on the Sacred Palm of His ﷺ Left hand.

Allah Almighty loves these Beautiful Habits (traits) of Rasoolullah ﷺ. It is also definitely possible that those Blessed Habits were born from some great wisdom and mystical secrets, and to decipher and understand them, is not within the capability of ordinary minds.

## *The Displeasure And The Pleasure Of Rasoolullah ﷺ*

Whenever Nabi Kareem ﷺ would become upset (displeased), He ﷺ would turn His ﷺ Sacred Face and His Side away (from a person or that thing).

When He ﷺ would become pleased at anything and He ﷺ would find immense pleasure in something, then He ﷺ would squeeze His Blessed Eyes. His ﷺ laughing was not more than a smile, when He ﷺ would smile, then while smiling His ﷺ Sacred Teeth would become visible like snow.

Hazrat Imam Hasan Mujtaba رضى الله عنه says that after hearing this Hadith from Hind Ibn Abi Haala رضى الله عنه I did not disclose it to my brother Hazrat Imam Husain رضى الله عنه for a long time, and then finally when I did mention it to Him, I realised that He had heard this Hadith long before me.

It must be noted that he had attained much more information and knowledge concerning this from his beloved father Hazrat Ali e Murtadha رضى الله عنه. He understood a lot and learnt a lot about the manner in which the Beloved Nabi ﷺ walked, sat and stood, and about the Blessed Features of the Beloved Rasool ﷺ.

## *The Blessed Schedule Of Rasoolullah ﷺ*

Hazrat Imam Husain رضى الله عنه says, I asked my father Hazrat Ali e Murtadha رضى الله عنه about what Nabi Kareem ﷺ did when He ﷺ would enter His ﷺ Sacred House. He said that Huzoor e Akram ﷺ would divide His ﷺ time into three portions.

### *The First Portion Of His ﷺ Time*

The first portion of His ﷺ time was for the Ibaadat of Almighty Allah. Even though all of Rasoolullah's ﷺ time was adorned with Ibaadat, but here the time which is being discussed is that time which was completely and totally reserved for the Special Remembrance of Almighty Allah, and it is this which is being meant here. During this time of Nabi Kareem ﷺ, family members also would not have any preference and none other would be allowed to disturb Him ﷺ.

### *The Second Portion Of His ﷺ Time*

The second portion of His ﷺ Time was for keeping in touch with His ﷺ Blessed Wives and family members. He ﷺ would give special consideration to this. He ﷺ would sit and converse with them and fulfil whatever needs they had, and He ﷺ would use this time to spend intimate moments with His ﷺ Beloved Wives.

### *The Third Portion Of His ﷺ Time*

The third portion of His ﷺ time was for Himself (i.e. it was His ﷺ personal time). During this time, He ﷺ would rest, sleep or do that which was for Himself.

He ﷺ would also use His ﷺ personal time for others and He ﷺ would include them in this as well. He ﷺ would do this by asking those Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين who were very dear to Him ﷺ about the state of the people and their needs and due to this, those close Companions of Nabi ﷺ would have the opportunity of spending private time with the Beloved Nabi ﷺ.

What I mean to say here is that these near and dear Companions (Whom He ﷺ regarded as His friends) would meet directly with Rasoolullah ﷺ and they would have the opportunity of acquiring His ﷺ Special Blessings, and these special ones would then distribute and share these blessings with the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين in general.

It must be noted that they did not keep to themselves the benefits and advices which they attained while in the Court of Rasoolullah ﷺ, but they would share it with everybody, based on the individual capacity and ability of that person.

Nabi Kareem's ﷺ Blessed Seerah and Generous Character was based on selflessness. The people of knowledge and honour and the noble

and respected personalities also were granted the permission and the choice of presenting themselves in the Holy Court of Rasoolullah ﷺ and He ﷺ would bless them with a special place in His ﷺ Holy Presence and He ﷺ would distribute Deen amongst them based on their Deeni excellence and status.

In other words, the personality who was more pious and religious and more exalted in this regard would attain more of the Special Blessings of Nabi ﷺ and he would be the one deserving of greater Generous Blessings of the Beloved Nabi ﷺ. Nabi Kareem ﷺ would often be found occupied in trying to have the needs of the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين fulfilled and He ﷺ would remind them of their true purpose in life.

He ﷺ would always remind them of rectifying and beautifying their true way of life and in doing so, He ﷺ would say to them that, it is incumbent upon all of you, to pass on to those who are absent whatever you have heard while in My Presence. You are duty-bound to mention to Me the needs of those people who are unable to be present in My Court and are unable to themselves present their needs.

## *Those Blessed Personalities Who Were A Wasila*

Nabi Kareem ﷺ said, the person who carries the information of the need of someone, who due to some reason cannot reach the king to have his need fulfilled, then on the day of Qiyaamat, Almighty Allah will grant firmness and steadfastness to their feet.

In this statement, Nabi Kareem ﷺ did not specify Himself only. It must be noted that the needs and the cases which were presented in the Holy Court of Rasoolullah ﷺ were both worldly and Deeni. With the exception of this, no other discussions would take place in His ﷺ Sacred Court, In other words, futile and aimless discussions never took place in the Sacred Court of Rasoolullah ﷺ. The Sahaba e Kiraam رضوان الله تعالى عليهم أجمعين gathered the treasures of knowledge and blessings at His ﷺ Sacred Court and they went out and distributed and shared with others, this great treasure which they had attained from the Holy Court of the Beloved Rasool ﷺ. This means that they guided the people in the light of the teachings of the Beloved Rasool ﷺ.

## *Rasoolullah's ﷺ Engagements Outside His ﷺ Mubarak Home*

Hazrat Imam Husain رضي الله عنه asked his beloved father Hazrat Ali e Murtadha رضي الله عنه about the engagements of Rasoolullah ﷺ when He ﷺ would be out of His ﷺ Sacred Home, and he also asked about the presence of the Sahaba e Kiraam رضي الله تعالى عنهم اجمعين in the Holy Court of Rasoolullah ﷺ. He said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْرُثُ لِسَانَهُ إِلَّا فِيمَا يَغْنِيهِ

Rasoolullah ﷺ would often keep His ﷺ Blessed Mouth closed (remain silent) and He ﷺ would protect it (with silence) and He ﷺ would only open His ﷺ Blessed Mouth (speak) when the need to mention something beneficial arises.

It must be noted that يَغْنِ comes from the word خزن the meaning of which is to protect your wealth in its treasure chest. The above statement of Nabi Kareem ﷺ indicates that the pure heart of Rasoolullah ﷺ is indeed a treasure chest of Divine Manifestations and its Special Blessings, and that all of this was preserved therein, and His ﷺ Sacred Tongue was the Key to these preserved treasures and He ﷺ would make use of that Key when He ﷺ wished to mention to the Ummah that which would be beneficial to them, otherwise He ﷺ generally remained silent.



In order to grant satisfaction and pleasure to the hearts of the Ummah, He ﷺ would bless them with His ﷺ Special Closeness, and instead of them being left to stray far away, He ﷺ kept them under His ﷺ Shade of Protection. In fact, Him ﷺ doing this is from the Commands of Almighty Allah, just as Almighty Allah says,

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ

**He Has Bestowed Love Amongst Your Hearts.  
[Surah Al-Anfal (8), Verse 63]**

Nabi Kareem ﷺ would often treat those who were weak in Faith (new to Islam) with immense compassion and kindness which is regarded to attract them towards goodness and to win over their hearts. Similarly, Nabi ﷺ would treat the leaders and the nobles of every tribe and every nation with respect. He ﷺ would protect Himself from the people and would take steps for His ﷺ protection. He ﷺ would always be alert against the attacks of those enemies who wished to harm Him ﷺ. He ﷺ continued taking these steps until Almighty Allah revealed the Direct Message of Protection:

وَاللَّهُ يَعْصِيكَ مِنَ النَّاسِ

**And Almighty Allah Himself Will Keep You Safe From The People.  
[Surah Maa'idah (5), Verse 67]**

It must be noted that the special knowledge and wisdom behind this verse is concealed and this was done as Ta'leem e Ummat (to educate the Ummah), otherwise in this is the indication of Him ﷺ keeping His ﷺ Authority established and from distancing Himself from the recreation and the general mixing with the laymen, so that they do not behave fearlessly and impudently (with Him ﷺ) thereby becoming careless in His ﷺ Sacred Presence.

In other words, with the exception of wishing good for people, He ﷺ always took the necessary steps for self-protection and self-preservation, but in doing so, He ﷺ never allowed any shortcoming in His ﷺ open heartedness, His ﷺ polite character and in the dignified manner with which He ﷺ treated people.

He ﷺ would always ask people about their condition and how they were. He ﷺ always enquired from the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين about their plight and He ﷺ always tried to comfort their hearts. He ﷺ would also ask those who came to Him ﷺ about the plight of others as well and He ﷺ did this so that everybody could be pleased and live comfortably, and so that they would have good relations with one another and treat each other with respect and kindness as well.

Nabi ﷺ always commended people when they did something good. He ﷺ always encouraged them and He ﷺ would aid and fortify their efforts. If someone made some mistake or erred, He ﷺ would rectify them and He ﷺ would always advise them to abstain from indulging in wrongful (corrupt) activities.

He ﷺ would further explain to them about the harmful effects of indulging in wrongful activities. He ﷺ would not bother at all when it came to a malicious person, nor would He ﷺ fear such a person in any way, no matter how noble that person was regarded by his tribe and no matter how powerful and authoritative he may be (i.e. no matter what position of power he may be holding).

He ﷺ would always strive to query about the situation and condition of the people and His ﷺ intention for enquiring and exploring the conditions of the people was so that He ﷺ could rectify their weaknesses and mould them righteously.

Generally, investigating someone or enquiring about him, refers to seeking out hidden information about him, and attaining information regarding his flaws and weaknesses thereby embarrassing and humiliating him and using it as a propaganda device against him amongst the people.

Nabi ﷺ was very moderate in all the affairs and He ﷺ gave due consideration to this. All His ﷺ Blessed Actions and His ﷺ Blessed Characteristics were perfectly balanced, perfectly moderate, wide reaching and consistent in nature. There was no sudden increase or decrease in His ﷺ actions.

He ﷺ would also not look for ways to open the doors to disagreements. He ﷺ would continuously strive to teach people and guide them towards goodness.

He ﷺ would be actively involved in rectifying and guiding the people and making effort in socio-political activities, He would always be worried about neglecting the people. He ﷺ would not Command the Ummah to do those forms of Ibaadat which are immensely strenuous because He ﷺ would be concerned that this Command of His ﷺ would cause that practice to become Fard on them.

Nabi Kareem ﷺ would be ever-willing to participate in any good work. He ﷺ would give immense consideration to items such as weapons and other equipment which were required during jihad. He ﷺ would not leave any stone unturned when it came to the maintenance of such equipment. He ﷺ would make all the necessary arrangements to acquire the necessary battle equipment.

He ﷺ would never delay even for a moment when it came to saying what is true and never would He ﷺ deviate from saying what is right. He ﷺ would always strive to keep the righteous way firmly established. All the Beloved Companions رضوان الله تعالى عليهم اجمعين of the Beloved Rasool ﷺ and His ﷺ Close Friends (Beloveds) were amongst those virtuous and blessed personalities who were indeed immersed in piety. The nearest and the dearest to Nabi ﷺ would be that person who strived for the betterment of the Ummah at all times.

## *The Sacred Gatherings Of Rasoolullah ﷺ*

Hazrat Imam Husain رضي الله عنه says that I asked my beloved father Hazrat Ali e Murtadha رضي الله عنه about the etiquettes and the formalities of the Blessed Gatherings of Rasoolullah ﷺ and I further asked Him about how it was when the Sahaba e Kiraam عليهم السلام were in the company of Rasoolullah ﷺ.

He replied by saying that, at all times, be it while sitting or while standing, Rasoolullah ﷺ would be absorbed in the Zikr (Remembrance) of Almighty Allah.

When He ﷺ would enter any gathering He ﷺ would sit wherever He ﷺ found an appropriate space. He ﷺ would never intend to sit in a particular spot of uniqueness and He ﷺ would not fix a special place for Himself to sit and He ﷺ would also advise the Ummah to do the same. In other words, they should avoid requesting a special, exclusive high podium for themselves.

He ﷺ would place His ﷺ Blessed attention towards all those in the gathering equally. None would feel that He was being treated differently and nor would anyone ever feel that such and such person is being given greater honour and closeness compared to me.

He ﷺ would treat every person on the basis of his stature and nobility.

If any person came to Huzoor ﷺ in need of something or if he came for some other specific reason, Huzoor e Akram ﷺ would never ask him to leave until he left by himself, and only then would Huzoor ﷺ also leave the meeting. In other words, meaning that Huzoor ﷺ would not leave until the person had left.

When anyone would come to the Holy Court of the Beloved Rasool ﷺ requesting aid, no matter what form of aid he may request, Nabi Kareem ﷺ never allowed him to leave deprived. Huzoor ﷺ would also not forbid him from asking assistance or reprimand him, but He ﷺ would immediately come to his aid and if he requested something which was apparently not available in the Holy Court of Nabi ﷺ at that time, then Huzoor ﷺ would comfort him and satisfy his heart in a very generous and beautiful manner. In such a situation, Huzoor ﷺ would let him return with the blessings of His ﷺ Sweet and Beautiful Words.

I will further discuss the Beloved Rasool's ﷺ Beautiful and Generous Character in the appropriate chapter which will be set to discuss His ﷺ Kindness and Generosity.

The Beloved Rasool ﷺ holds the unique position of the Father of the entire Ummah and before His ﷺ Blessed sight, everyone had an equal right. His ﷺ Blessed Gatherings and Assemblies radiated knowledge, tolerance, modesty, patience, forbearance and lessons of trust and trustworthiness.

The etiquettes and the dignified setting of His ﷺ Blessed Gathering was such that neither would anyone speak in a raised tone nor would anyone speak in an obscene or disrespectful manner.

If somebody acted inappropriately by chance in the gathering then such an action would not only be concealed but complete effort will be made to avoid it from being publicised. In other words, if somebody did something during the gathering which is a humanly demand but regarded inappropriate, then it would be concealed.

All those who attended the Blessed Gathering would be treated equally and those with greater piety would be afforded greater virtue. All the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين would show immense love and respect to one another. The elders would show compassion to the younger ones while the younger ones amongst them showed immense honour and respect to the elders.

It was their habit and practice to give preference to the poor, the needy and the dependent, and they did so selflessly. The Musaafirs (wayfarers) would be given special consideration during these gatherings.

## CHAPTER 2

# THE SPLENDID CONDUCT AND THE BLESSED ATTRIBUTES (FEATURES) OF RASOOLULLAH ﷺ



It is reported that اخلاق is the plural of خُلُق with a Dhamma on the خ. It is usually used to explain one's inner qualities and خَلْق with a Fatha on the خ refers to the explicit attributes (apparent attributes). It is mentioned in Qamoos that خُلُق is with a Dhamma on the خ and the ل and a Sukoon on the final letter which is in the sense of traits and one's innate nature whereas in Sur'rah خُلُق refers to good character and courageousness, cheerful nature and treating people with politeness. It must be noted خلق has a wider and more universal meaning than the above.

It must be further noted that the Splendid Conduct and Character of Nabi ﷺ was not only confined to this. In fact, just as Nabi Kareem ﷺ was Merciful, Compassionate and Kind towards the Muslims, He ﷺ was also appropriately strict and firm when it came to the unbelievers and non-Muslims in establishing and proving the true word.

According to the rationalists, the men of knowledge take the word خلق to mean, having that splendid nature which gives birth to splendid actions with ease and comfort. The books of philosophy have been explained and elucidated in a particular fixed manner.

However, there is a difference of opinion as to whether خلق is an inherent natural quality or it is a quality which one acquires through effort. In other words, if it is something which is acquired through striving and spiritual endurance and or it is that which is attained

through one's effort and special capabilities. Some of the Ulama e Kiraam have said that it is an inherent quality, and as evidence to prove this, they present the Hadith of Hazrat Abdullah Ibn Mas'ood رضي الله عنه that Rasoolullah ﷺ said, **Just As Almighty Allah Has Destined (Fixed For You) Your Sustenance, Likewise He Has Destined (Fixed For You) Your Conduct (Character)** [Bukhari Shareef]

Nabi Kareem ﷺ also said that if you hear that a mountain has moved from its place adopting another place then acknowledge it and if you find out that a certain person has changed his habits and ways then do not have complete confidence in this and with all of this, Almighty Allah has Divine Power over everything.

Indeed, the condition of people does change and there are differences between them. There are some people amongst them whose habits have become so deeply rooted that to bring any change in these habits is extremely difficult. In fact, for them to leave such habits is near impossible and this is in the case when they are not adorned by strenuous spiritual striving. If they are of those who are striving towards erasing these habits, then these habits can be rectified and transformed into good ones.

Some characteristics and habits in a person may be very weak and these can be strengthened through strenuous spiritual exercises (Mujaahida and Riyaazat), however, some of them which are themselves strong characteristics and traits end up becoming weak.

The Sacred Shari'at has commanded us to adorn and strengthen our character and traits. The Ambia e Kiraam and the Rusoolaan e Izaam عليهم الصلوة والسلام were sent to rectify and adorn the character of people and to guide them towards righteousness. If it were totally impossible to change people's behaviour and traits then it would have not been necessary to send the Ambia and the Rasools عليهم الصلوة والسلام. It has been mentioned in a Dua e Mathura as follows:

اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

**O Allah, Like You Have Made Me Good Looking,  
Also Beautify My Character.**

It is mentioned in another Hadith:

اللَّهُمَّ رَفِّعْ لِي حُسْنَ الْأَخْلَاقِ لَا يَخْجِرِي إِلَّا حَسَنُهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا وَلَا يُضِرُّنِي سَيِّئَهَا إِلَّا أَنْتَ

**O Allah! Guide Me Towards My Good Traits. There Is None Other Who Gives Guidance Towards Good Character But You, And Cause Me To Leave My Bad Habits, For There Is None Other Than You Who Can Cause Me To Leave My Bad Habits.**

These Dua e Mathura Are For The Sake Of Learning And Teaching Etiquettes And Manners.

Hazrat Shaykh Abdul Qais رضى الله عنه reports a Hadith that Rasoolullah ﷺ said that, O Abdul Qais!

إِنَّ فِيكَ الْفَضْلَيْنِ يُحِبُّهُمَا اللَّهُ الْفُحْمُ وَالْوَنَاءُ

**You Have In You Two Such Characteristics Which Are Very Dear To Allah; One Being Forbearance And The Other Being Prestige.**

He said, Ya Rasool'Allah ﷺ!

قَدِيمًا كَانَ أَوْ حَدِيثًا

**Are these characteristics from the past or have they become apparent presently?**

Rasoolullah ﷺ said,

قَدِيمًا

**It Is A Past Trait**

On hearing this he said, **I Am Grateful To Almighty Allah For Blessing Me With Two Such Characteristics In My Nature Which Are Beloved To Him.**

From this Hadith, it becomes apparent that there are some characteristics and traits which are born from companionship and to change them becomes easy and some characteristics are natural and inherent and to change such characteristics are nearly impossible or very difficult. However, this does not mean that it is something which is completely impossible. In other words, it is not out of the scope of possibilities. **And Allah Knows Best.**

It is very important to hold this belief which is necessary and compulsory that all the Ambia e Kiraam and Rusoolaan e Izaam <sup>عليهم الصلوة</sup> <sub>وسلام</sub> are the embodiment of the best character and grandest splendours and they are the possessors of all praiseworthy and marvellous attributes, and that they have been blessed with superiority and excellence in every aspect of human attributes, and they are the most exalted amongst the people, and in rank they have the highest rank and the greatest status.

What can be said about the excellence and the status of those grand personalities who are blessed with Angelic attributes and those personalities whom Allah chose by His Divine Grace and whom He granted such excellence to, that He blessed them with being in the level of legislating decisions and being free from all shortcomings and blemishes and in His Glorious and Divine Book (Divine Word), He mentioned their excellence, their superiority and their blessed and praiseworthy characteristics. <sup>صلوة الله و سلامه</sup> <sub>عليهم جميعين</sub>

It is a confirmed principle of Aqaa'id that no Wali can reach the status of a Nabi. Shaykh Imam Haafizud'deen Nasafi رضى الله عنه states in Tafseer e Madaarik that undoubtedly some people try to give greater excellence to a Wali over a Nabi. In this regard they have strayed from the path. In fact, there is no doubt in this Aqeeda being Kufr. However, (it must be noted that) amongst the Ambia e Kiraam and the Rusoolaan e Izaam عليهم الصلوة والسلام Almighty Allah has bestowed some with special excellence over others just as Almighty Allah said in the Holy Qur'an,

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

**These Are The Rasools To Whom We Have Granted Special Excellence To Some Over Others. [Surah Baqarah (2), Verse 253]**

In Shifa Shareef, Hazrat Qadi Iyadh Maliki رضى الله عنه said, All the Blessed traits and characteristics of all the Ambia e Kiraam and Mursalaan e Izaam عليهم الصلوة والسلام are natural characteristics which are present at the time of their birth. None of them are those which have to be attained while depending on deeds etc. In fact, in the essence of their creation and in the essence of their nature, without the need for any spiritual striving or effort, Almighty Allah has bestowed all this upon them, and all of this is because they have been chosen by Almighty Allah and have been blessed with His Eternal Divine Grace.

وَلَا نَبِيَّ عَلَى غَيْبٍ بِمَنْعِهِمْ

تَبَارَكَ اللَّهُ مَا وَخِيَ بِمَنْعِهِمْ

In other words, **All Glory And Divine Excellence Is For Allah Alone, That The Revelation Which Descends Upon Any Nabi Is Not That Which Is Acquired By Self-Effort, Nor Has Any Nabi Been Accused Of Falsely Giving Knowledge Of The Unseen.**

In this couplet Wahi actually refers to Nubuw'wat and Risaalat. Wahi is that which is the Essence of Divine Inspiration and the Grand Fountain of Wisdom and through self-effort the true essence of Wahi cannot be explained.

## *The Blessed Childhood Of Some Of The Ambia e Kiraam عليهم الصلوة والسلام*

The evidence and the manifestation of some of the Ambia e Kiraam being on the Grand Station of Nubuwwat and Risaalat became apparent during their Blessed Childhood.

### *Hazrat Yahya عليه السلام*

Concerning Hazrat Yahya عليه السلام Almighty Allah said,

وَاتَيْنَاهُ الْحُكْمَ صَبِيًّا

**And We Blessed Him With Nubuwwat In His Childhood  
[Surah Maryam (19), Verse 12]**

It is reported that Hazrat Yahya عليه السلام was around two or three years old when some children said to Him, why do you not play and have fun with us? He said, **Almighty Allah Did Not Create Me For Playing And Having Fun.**

Concerning the Tafseer of the verse,

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ

**Who Will Be The Confirmer Of A Word (Sign) Of Allah  
[Surah Aale Imran (3), Verse 39]**



It has been mentioned that Hazrat Yahya عليه السلام acknowledged (confirmed) Hazrat Esa عليه السلام even while He was a child. In other words, while He was just two or three years old He affirmed that Hazrat Esa ﷺ is Roohullah and Kalimatullah. In other words, The Pure Soul and The Word (Sign) From Almighty Allah.

### *Hazrat Esa عليه السلام*

When Hazrat Esa عليه السلام was still in His cradle, He announced,

إِنِّي عَبْدُ اللَّهِ قَدْ آتَيْنِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

**I Am Allah's Servant. He Granted Me The Book And Made Me The Proclaimer Of The Unseen (A Nabi). [Surah Maryam (19), Verse 30]**

### *Hazrat Sulaiman عليه السلام*

Hazrat Sulaiman عليه السلام started issuing Fatawa (Religious Decrees) when he was a child. Tabri has written that when Hazrat Sulaiman عليه السلام took control of the affairs of the kingdom, He was only twelve years old.

Almighty Allah says about Hazrat Ibrahim عليه السلام

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ

**And Indeed We Blessed Ibrahim His Virtuous Path (Guidance)  
From Before. [Surah Ambia (21), Verse 51]**

It is mentioned in the Tafseer of this verse that,

أَمَى هَدَيْنَاهُ الصَّغِيرَ

In other words, We blessed Him with Special Guidance while He was still a child. It is also mentioned that before his birth, an Angel was sent to Him saying that Almighty Allah says, **Recognise Me (Believe In Me) With Your Heart And Remember Me With Your Tongue.**

Hazrat Ibrahim عليه السلام said, **I Believe (Accept) With My Heart And Soul.**

It must also be noted that when Namrud catapulted Hazrat Ibrahim عليه السلام into the raging inferno, when he was sixteen years old.

## *Hazrat Moosa عليه السلام*

Hazrat Moosa عليه السلام grabbing the beard of Firawn is also from the same category (while He was a child).

## *Hazrat Yusuf عليه السلام*

When the Brothers of Hazrat Yusuf عليه السلام threw him into the well, Revelation descended upon Him (It must be noted that he was very young at that time).

## *Our Most Beloved Nabi ﷺ*

The narration concerning our Beloved Nabi ﷺ is very well known that at the time of His ﷺ Blessed Birth, He ﷺ raised both His ﷺ Blessed Hands and His ﷺ Sacred Head towards the sky.

The Beloved Rasool ﷺ once said, twice My thoughts went towards the actions of the days of ignorance and thereafter never did I intend such, and even then Almighty Allah kept Me in His Refuge, and from the very inception the hatred for idols and poetry (of the days of ignorance) was instilled in Me.

After all of this, Huzoor ﷺ was always firmly on the Way of the Ambia e Kiraam عليهم الصلوة والسلام and the Mercy of Allah descended upon Him ﷺ continuously in abundance and He ﷺ reached the greatest and the highest level of excellence and splendour. All of these grand blessings and eminent splendours were without the need of effort or spiritual exercises (they were all bestowed by the Grace of Allah).

It must be noted that the manifestation of some of the splendours and the characteristics of Nubuwwat are bestowed upon the Awliyah e Kiraam عليهم الرحمه والرضوان but they are not given all the attributes and characteristics. As for the special integrity and immunity from sin, this is unique to the Ambia e Kiraam عليهم الصلوة والسلام.

Such is the Exalted Being and Personality of Nabi Kareem ﷺ with all His ﷺ Splendours and Attributes that He is the Fountain of Blessings and the cause for the universe, and all His ﷺ Blessed Characteristics and Traits and His ﷺ Beautiful and Splendid Attributes are so Exalted, Eminent, Honourable, Dignified, Perfectly Complete, Beautiful and Marvellous, and His ﷺ Radiance which is greater than that of all others, cannot be calculated, and to gather all of them (i.e. to encompass them all) is not possible, and when pondering on the splendours which are afforded from the Treasures of Allah with those excellences which are within the domain of possibilities then in this regard, whatever one thinks about or assumes is present with complete perfection in Him ﷺ. All the other Ambia e Kiraam and Rusoolaan e Izaam عليهم الصلوة والسلام are the Moons of His ﷺ Glowing Sun of Splendour and they are all manifestations of His Radiant Beauty and Perfect Brightness. الحمد لله رب العالمين

Imam Sharfud'deen Buseeri رضى الله عنه so beautifully mentioned in his Qasida Burdah Shareef,

وَكُلُّ دِيٍّ اِنِّى الرِّسَالُ الْكَرَامُ بِهَا      فَاَتَمَّا اَتَصَلَّتْ مِنْ نُورِهِ بِحَمْدِهِ  
 فَاتَهُ شَمْسُ فَضْلٍ هُمْ كَوْنُ كِبَاهَا      يُظْهِرُنَّ اَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ  
 وَكَلَّمْتُهُمْ مِنْ رُسُولِ اللَّهِ مُلْتَمِسٌ      عَرَفًا مَنْ الْبَحْرِ اَوْ رَشْفًا مَنْ الدِّمِ

In other words, all the Mu'jazaat (Grand Prophetic Miracles) which all the other Ambia e Kiraam ﷺ brought with them, are all from the manifestations of His ﷺ Radiance and Beauty. It is indeed He ﷺ Who is the Sun of Excellence and they are all His ﷺ Stars, whose Radiance serves as Lamps of Guidance to the people who are astray. All the Ambia e Kiraam ﷺ are presenting their pleas before him like a handful of water from the ocean or one sip from the rain.

و صلی اللہ علیہ وآلہ قدر حسنہ و جمالہ و کمالہ و باریک و سلم

Concerning to Rasoolullah's ﷺ Personality and His ﷺ Blessed Features such as His ﷺ Blessed Character, Praiseworthy Attributes, His ﷺ Immense Strength and His ﷺ Grand Eminence and all of them being in one personality was described in the Holy Qur'an by Almighty Allah in the Words,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

**And Indeed You Are Of The Grandest Character.  
[Surah Qalam (68), Verse 4]**

Nabi Kareem ﷺ said,

أَكْمَلُ مَخَاسِنِ الْأَفْعَالِ

**I Have Been Sent To Perfect Good Actions**

بَعَثْتُ رُسُلِي مَكَارِمَ الْأَخْلَاقِ

### **I Have Been Sent To Perfect Beautiful Character**

From this it can be understood that the Beloved Rasool's ﷺ Personality and Being is the embodiment of all beautiful traits and qualities, and why should this not be the case, when He Who bestowed all this upon the Beloved Nabi ﷺ Is Almighty Allah who is the Divine Knower of all things!

## *The Kind Conduct Of Rasoolullah ﷺ*

It has been mentioned in the Hadith Shareef that Ummul Mo'mineen Hazrat A'isha Siddiqa رضي الله عنها was asked about the Blessed Conduct and Mannerism of Rasoolullah ﷺ, she said,

كَانَ خُلُقُهُ الْقُرْآنَ

### **His Blessed Conduct (Character) Was The Qur'an**

In other words, all the Blessed and Beautiful Traits, praiseworthy Qualities and Blessed Characteristics which have been mentioned in the Holy Qur'an are present in the Beloved Rasool ﷺ. Qadi Iyadh Maliki رضي الله عنه has written in Shifa Shareef that,

يَرْضَى بِرِضَاةٍ وَ يَسْخَطُ بِسَخَطِهِ

In other words, **In His ﷺ Pleasure Is The Pleasure Of The Qur'an And In His ﷺ Displeasure Is The Displeasure Of The Qur'an.**

This means that in the Pleasure of the Beloved Rasool ﷺ is the Pleasure of Almighty Allah. This in fact means that Nabi Kareem's ﷺ Pleasure is in acting upon the Commands of Almighty Allah. Nabi Kareem's ﷺ displeasure being the displeasure of Almighty Allah means that disobeying the Commands of Almighty Allah and acting contrary to His Commands displeases the Beloved Rasool ﷺ.



Shaykh Shihabud'deen Suharwardi رضى الله عنه states in Awarif ul Ma'arif that the statement of Hazrat Ummul Mo'mineen A'isha Siddiqa رضى الله عنها means that the Polite Conduct of Nabi Kareem ﷺ was the Qur'an. Hazrat Shaykh رضى الله عنه gave a detailed explanation of this Hadith Shareef, and the synopsis of what he mentioned is that (the part known as) 'the portion of Shaitaan' was removed from the Sacred Heart of Rasoolullah ﷺ and then it was given Ghusl and filled and adorned with purity of the highest level.

**Translator's Note:** It must be noted that whenever the part or portion of Shaitaan is mentioned in any discussion in this book or any other work of the grand scholars, should not be misunderstood and misconstrued like it is done by the deviants, who use such narrations to show that the Beloved Nabi's ﷺ was affected by the 'portion of shaitaan' and hence, it was removed and the Blessed Heart was cleansed (Allah Forbid). This is an incorrect deduction. It must be noted that like people are born with hands and legs and hearts and other physical parts, every person has what is called the 'portion of shaitaan' and this is present in the body to deflect the attacks of shaitaan and it is a defence system against the whispering of shaitaan, as the shaitaan always attacks the heart. So, when the Beloved Nabi ﷺ came in the garb of man, He ﷺ has this portion like any other part of the physical human body, and when Allah Willed, this portion was removed, and some of the grand scholars have explained that this was removed to show that there was no need for it in the heart of Nabi Kareem ﷺ for He ﷺ is already protected from shaitaan and from any effects of shaitaan. We should be very careful not to fall for the deceitful ways of the deviants, who are more

interested in trying to prove weaknesses and shortcomings (Allah Forbid) in the Nabi ﷺ, rather than presenting the grand and blessed excellences of Nabi Kareem ﷺ. This alone proves their impure intentions. [End]

His ﷺ pure Nafs (inner self) was kept at the highest degree of the Human Nafs, and the humanly attributes and conduct was kept in it at such a degree that its manifestation invited the revelation of the Qur'an.

Those attributes from the grand excellence of Nabi ﷺ from which one learns etiquette and discipline have been kept consistent so that it may be a means of Mercy for the creation and so that the Ummah may learn etiquettes through it. This is because the humanly attributes are able to erode the humanly personalities and these characteristics and attributes are the reasons for it remaining established just as Almighty Allah says,

لِنُثَبِّتَ بِهِ فُؤَادَكَ

In other words, so that through it your heart may be kept steadfast and established.

The heart becomes stable after its state of restlessness, because the motion of the Nafs (the actions of the Nafs) is connected to its attributes becoming apparent. This is why there is a kind of connection between the Nafs (inner self) and the heart, like when

Nabi Kareem ﷺ felt it intense when His ﷺ Sacred Teeth was martyred (during the battle of Uhud) and the Sacred Blood began to flow, soaking His ﷺ Blessed Beard, so the Beloved Rasool ﷺ said,

كَيْفَ يَصْلُحُ قَوْمٌ قَضَبُوا وَجْهَهُ نَبِيَّهُمْ بِالدَّمِ وَهُوَ يَدْعُوهُمْ إِلَى رَحْمَتِهِ

**How Can That Nation Be Rectified Who Have Caused The Face Of Their Nabi To Bleed Whereas That Nabi Is Inviting Them Towards Their Rab'b!**

In response, to grant special strength and tranquillity to the Heart of Nabi Kareem ﷺ, Almighty Allah said,

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

**O Beloved, This Issue Is Not In Your Control To Resolve.  
[Surah Aale Imran (3), Verse 128]**

On receiving this Wahi (revelation), the Beloved Rasool ﷺ remained patient and His ﷺ Heart became content. So, after some restlessness (as it is befitting Him ﷺ) there was comfort, and it was due to such reasons that the Holy Qur'an was revealed upon Rasoolullah ﷺ over a duration of time, to the degree that His ﷺ entire Character became the embodiment of the Qur'an and this is why Sayyidatuna A'isha Siddiqa رضي الله عنها said that the Blessed Character of the Beloved Rasool ﷺ was the Qur'an, and this has been clearly proven to be true, and the reality of all this is that the intelligence, the mind and

the thinking of none can reach the reality of the grand excellence and the exalted condition which has been afforded to Rasoolullah ﷺ. Apart from Allah Almighty with His Divine Being and Divine Attributes, none other recognises His ﷺ Reality. This can be understood from this fact, that except Nabi Kareem ﷺ, none other can really understand and recognise the Divine Being and the Attributes of Almighty Allah.

لَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

**None But Almighty Allah Knows It's True Interpretation.**

جس خدا نشاخت و تدویر تو زانکہ کس خدا را ہم چو تو نشاخت

In Other Words, Except For Almighty Allah, None Knows Your Reality, Just As, None but You Can Recognise Allah In Reality. Just as His ﷺ eminence Supersedes that of all the creation, similarly recognising His ﷺ reality supersedes the intellect and the mind of the entire creation.

ترا چنانکہ توئی ہر نظر کجا بیند بقدر دانش خود ہر کسے کند ادراک

In other words, Ya Rasool'Allah ﷺ, how can any sight see one whose being and attributes are like Yours, except that each person understands You based on his own intellectual capacity.

When discussing the word ‘Azeem’ (Grand or Great etc.), research shows that ‘Azeem’ is used to refer to such a thing which is in reality not within the confines of knowledge and grasp, even though it may be felt and even though the eyes are looking at it.

For example, ‘Jabl e Azeem’ means ‘a huge or grand mountain’ which cannot be completely seen in a single look. In other words, in such a situation, the vision becomes helpless (i.e. it fails), and here the intellect and the power becomes exhausted and is unable to grasp it, such as is the case with the Divine Being and the Divine Attributes of Almighty Allah (the mind and intellect cannot encompass it).

Hence, one should understand that Almighty Allah referred to the character (conduct) of Nabi ﷺ as being ‘Azeem’ and Almighty Allah referred to the excellence of His Beloved Nabi ﷺ as being ‘Azeem’ and to completely understand and grasp this reality is impossible for the intellect.

In other words, neither can words enclose His ﷺ Grand Character, nor can intellect or understanding reach the level of recognising the True Eminence of His ﷺ Grand Character and this is even though Rasoolullah’s ﷺ physical presence was before the sight of the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين who used to observe His ﷺ Grand Character, but with all this, they could not reach and truly understand the true context and the grand reality of the Exalted Character of Rasoolullah ﷺ.

On the basis of this all have agreed that the Blessed Character of the Ambia e Kiraam and the Rusoolaan e Izaam رضوان اللہ تعالیٰ علیہم اجمعین and their Blessed Attributes are natural, inherent and birth attributes and they are neither attributes which have been attained through striving and strenuous spiritual exercises etc. and nor did they have any need to do any of this, and this is more precise at a greater degree when it comes to Nabi Kareem's ﷺ Blessed Personality, for He ﷺ is the One who entered this world already glowing with all the best, most noble and the grandest attributes and characteristics.

تعلیم و ادب اور اچہ حاجت کہ او خود ز آغاز آمد مودب

In other words, what need did He ﷺ have to be educated and nurtured when He ﷺ arrived already educated and completely cultured.

And when it comes to manoeuvring the heights of His ﷺ honour, there is no path to change and transform. Some commands and signs do not make apparent the human nature, except for when on some special occasion they are sensed, for there are those that cannot be bound within the circle of conjecture. The fact of the matter is that Allah Alone Knows Best about the Special Manifestations and Observations which descend upon Him ﷺ in every moment.

اوبرتر از آنست کہ آید بخيال

In other words, the Grand Merits and the Grand Splendours of Mustafa Kareem ﷺ are beyond anyone's imagination.

The occurrence during the battle of Uhud falls under the same category. When His ﷺ Blessed Tooth was made Shaheed, and when He ﷺ was wounded on His ﷺ Sacred Head and His ﷺ Sacred Blood began to flow over His ﷺ Holy Face, the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين could not bear to see Nabi ﷺ in this condition.

They were very displeased and agitated and uncontrollably proclaimed, Ya Rasool'Allah ﷺ! Curse them so that they may be punished for their actions, and upon this Nabi Kareem ﷺ said, **I Have Not Been Sent To Curse People, But I Have Been Sent To Connect The Creation To The Creator, Almighty Allah And To Be Merciful And Compassionate Towards Them.**

He ﷺ then made the following Dua,

اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

**O Allah, Guide My Nation For They Know Not**

During this incident, Nabi Kareem ﷺ showed immense patience, tolerance, endurance and self-control. In this condition, there was no sign of any weeping, lamenting or restlessness whatsoever. However, this which was written by the author of Awarif ul Ma'arif that during the battle of Uhud, Nabi Kareem ﷺ was restless and troubled and He ﷺ was not completely patient and comfortable, and

hence the verse of patience (and forbearance) was revealed which gave Him ﷺ (greater) patience and steadfastness in this regard, and thereafter from His ﷺ Blessed Tongue, the words of patience and comfort were proclaimed, then the author of this work (Madarijun Nubuw'wat), the needy servant Abdul Haq is terrified to use such words for Nabi Kareem ﷺ (as he is not comfortable doing so) even though their use may be appropriate on the principles of knowledge and based on conjecture. However, this having been mentioned by the author of Awarif ul Ma'arif (Hazrat Shaykh Shihabud'deen Suharwardi رضى الله عنه) is not something that is distant (i.e. not totally impossible), because of the statement of Hazrat A'isha Siddiqah رضى الله عنى,

كان خلقه القرآن

For in this is a deep secret and a very fine gesture towards the Divine Attributes of Almighty Allah. However, in this she gave due consideration to the honour and the grandeur of Nabi Kareem ﷺ, as what she did wish to say was that the Grand Characteristics are the Manifestations of the Divine Attributes of Almighty Allah, but giving due respect and honour to the Majesty of Almighty Allah, she said,

كان متخلقاً بخلق الله

In other words, Rasoolullah ﷺ was created on the Divine Attributes of Allah, and thus in conjunction with these words she further said,



## His Blessed Conduct Was The Qur'an

She mentioned this essence while being completely modest in the Court of Almighty Allah, while at the same time declaring the real condition in a very fine and veiled manner. This style which she adopted in this instance points to her immense intelligence and her splendid respect. Further, this meaning and sense is thereby included in those things which are in fact endless.

Some Ulama e Kiraam said, Just as the meanings of the Holy Qur'an are boundless, similarly the Rays and Manifestations of Nabi Kareem ﷺ and His ﷺ Blessed Attributes and traits are boundless. His ﷺ Blessed Characteristics and Sacred Qualities are always ever-fresh and are blessed with a new freshness in every moment and none accept Almighty Allah Knows how much of knowledge and insight He has been bestowed upon Nabi Kareem ﷺ.

Thus, any attempt to encompass the secondary branches of the Blessed Qualities of Nabi Kareem ﷺ will remain fruitless. In other words, it is like making an effort to attain something which is not in the destiny of man and neither can it be based on habit (i.e. is not conventional). **And Allah Knows Best.**

The saying of Nabi ﷺ,

إِنَّهُ لَيُغَانُ عَلَى قَلْبِي

### **Sometimes A Momentary Spiritual Unseen Veil Is Placed Over My Heart.**

Some Mystics (Aarifs) were asked about this Hadith, and what is meant by this momentary spiritual unseen veil and what is its connection to the general condition of Nabi Kareem ﷺ. An Aarif responded by saying,

O you who is asking the question! If you had to ask me anything else except about the temporary spiritual veil on the Sacred Heart of Rasoolullah ﷺ, I would have explained it to you based on how much I know, but here the momentary (temporary) is with such an essence where the temporary does not have the right to manoeuvre.

The detailed Annotation of this Hadith has been explained in the book ‘Marajal Bahrain’. However, from the Unrestricted Waves from the Ocean of Divine Power, teachings and radiances descended which took Him ﷺ from one condition towards the next. Apart from the abrogation of certain Commands also falls within these branches. In every condition, Nabi Kareem ﷺ was advancing in His ﷺ Splendours and Grandness, and it is not possible to even think of any reduction or shortage in any of His ﷺ Conditions at any time.

However, some conditions are indeed superior and of an even greater excellence, just as with the case of the Ambia e Kiraam and the Rusoolaan e Izaam عليهم الصلوة والسلام who are perfect and Ma'soom as well, but still it was said to them,

**تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ**

**These Are The Rasools To Whom We Have Granted Special Excellence To Some Over Others. [Surah Baqarah (2), Verse 253]**

The objective of Nabi Kareem's ﷺ Blessed Actions, Devotional Actions and worshipping was not only so that they may be a means of learning and elucidation but it was so that His ﷺ Blessed Personality, with all its attributes may be a perfect example of these blessed actions, devotions and Ibaadaat.

His ﷺ Nubuwwat, Risaalat and Eminent and Exalted Stations have all been bestowed upon Him ﷺ by Almighty Allah. Indeed, He ﷺ is Mujtaba and Mustafa and in this unique and special position, striving and effort has no path. His ﷺ days and nights were showered with a continuous appearance of His ﷺ Splendours and Secrets through His ﷺ Prayers and Litanies.

The responsibility of Huzoor ﷺ being blessed with all His ﷺ Grand Splendours and the guarantee of the Manifestation of all their radiances are through the Revelation of the Qur'an e Kareem, Divine Teachings from Almighty Allah and the Special Allah-Given

disciplines. Concerning the confirmation of the uniqueness of the personality and human nature which is connected to humanly sight is to indeed accept deterioration and shortcoming and to do this is not good (this means that because He ﷺ by the Divine Wisdom of Allah arrived in human form, just as it has already been explained earlier). Now based on this to be bent on looking for a reason to prove only humanity and to make the humanly requirements the base of arguments is indeed seeking weakness in His ﷺ Exalted Eminence while attempting to show some shortcoming which is absolutely inappropriate for one who is a true Muslim).

If the interpretations of politeness and manners have to be taken in the sense of awareness, in other words, when Nabi Kareem ﷺ in His ﷺ Exalted Condition entered the state of deep spiritual absorption, then Almighty Allah would make Him ﷺ aware and alert (about the state outside this condition), like Him ﷺ making Istighfaar or such a state coming over Him whereby He ﷺ did not have concern to remember anything.

The Ulama e Kiraam state that if this is what they really mean, then there can be some leeway of permissibility in mentioning this, in other words, one cannot say that Nabi ﷺ was unaware of something in the real sense of the word but rather His ﷺ showing non awareness was due to His ﷺ deep spiritual absorption in which He ﷺ would become so absorbed that Allah Almighty would reveal upon him that which would bring Him ﷺ out of the state of absorption, allowing Him ﷺ to do all the other things which needed to be done. Otherwise, for them to use this deep state of absorption

and use the word ‘Tahzeeb’ and rectification in the sense of being remorseful over some so-called past shortcomings then this view is indeed trying to diminish the Exalted Status and the Grand Eminence which has been bestowed upon Nabi Kareem ﷺ and it is equal to misinterpretation which under any circumstance is not suitable and appropriate.

It has been mentioned in the dictionary Qamoos that تهذيب is derived from the word هذبه which means exquisiteness, purity, accuracy and rectification. In the dictionary, Sur’rah it is mentioned that the meaning of تهذيب is to purify a human just as it has been mentioned when it is said,

رجل محذب

In other words, man is the reflection of his conduct. The gist of this entire discussion is that to regard Nabi Kareem ﷺ as being on the Most Exalted Position and the Most Eminent Station, and to acknowledge our own humanly shortcoming in being unable to perceive His ﷺ true condition is the appropriate manner when it comes to His ﷺ Grandeur, and it is this which is the closest manner of understanding. **And Allah Knows Best.**

## *The Universal Prophethood Of Rasoolullah ﷺ*

The generous nature of Nabi Kareem ﷺ is attributed as being one of the greatest qualities of the Blessed Character of Rasoolullah ﷺ. In other words, it is the 'A'zam ul Akhlaaq', the greatest attribute of His ﷺ Blessed Character, and this is why Almighty Allah did not send Him ﷺ only towards mankind, but His ﷺ Nubuw'wat and Risaalat is universal for all the worlds and the entire creation.

In other words, His ﷺ Nubuw'wat and Risaalat is not specific and conditional to humans but His ﷺ Risaalat is universal over all the worlds, the Jinns, the humans and all the rest of the creation. Just as Almighty Allah being the Creator encompasses all the worlds, similarly, the Beloved Rasool's ﷺ creation (as the Best of Creation) encompasses all the worlds.

The author of Mawahib ul Laduniyah quoted from some Ulama e Kiraam that the Risaalat of Rasoolullah ﷺ is so universal and has such an expanse that even the Angels are within His ﷺ Risaalat and this is just as some scholars have proven this from the Divine Word of Allah,

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

**He Who Was Sent As A Warner Unto All The Worlds  
[Surah Al-Furqan (25), Verse 1]**

The word عَالَمِينَ (worlds) includes all those who have been given intellect (sense). This is proven from both the Hadith and the Sunnat and is established just as Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reported that Rasoolullah ﷺ said,

أُرْسِنْتُ إِلَى كُلِّ شَيْءٍ كَانَتْ

### **I Was Sent Towards The Entire Creation.**

Some have said that His ﷺ Risaalat is only for some Angels. What they mean by this is that He ﷺ is only the Rasool of the Angels who are on earth, but neither do they have any cause nor any evidence, for this condition and specification of theirs, whereas in the light of the Qur'an and Sunnah His ﷺ Risaalat is universal.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ

**(And O Beloved) We Have Sent You Not, But With Such A Universal Prophethood Which Encompasses The Entire Mankind. [Surah Saba (34), Verse 28]**

Even in this Ayat, there is no evidence of any specification on the basis of the commentaries of the majority of the Mufas'sireen (commentators). If it is taken in this sense, then it would mean that He ﷺ did not come towards the Jinns and this is contrary to the Ijma e Ummah (the consensus of the Ummah).

The word الناس in the verse was mentioned to show the negation of specifying it towards certain humans such as was the case of the Jews who thought that His ﷺ Risaalat was specific to the Arabs.

Almighty Allah says in the Holy Qur'an,

يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

**O People (Mankind)! Indeed I Am Allah's Rasool Towards All Of You. [Surah Al-A'raf (7), Verse 158]**

After mentioning all of this, Hazrat Shaykh Abdul Haq Muhad'dith e Delhvi رضى الله عنه states,

Some of those Islamic research scholars who were blessed with deep spiritual insight have said that, the Risaalat of Muhammadur Rasoolullah ﷺ is for every atom in the universe, and this includes the Animal kingdom, Botany and Flora and Non-Living (Inanimate) things.

However, for Him ﷺ to be sent towards those with sense (intellect) was to educate and nurture them and so that they can be given glad tidings and they may be cautioned about the Wrath of Allah, and Him ﷺ being sent towards those things which do not have any sense or intellect was so that they may reach that perfection by which they may give their true benefits.



It must be noted that His ﷺ Risaalat being universal over all those with sense is proven from this word of Almighty Allah,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

**And We Have Sent You Not, But As Mercy Unto The Worlds**  
**[Surah Al-Ambia (21), Verse107]**

This has been mentioned in this particular manner, to show His ﷺ overwhelming authority and supremacy. It must also be noted that when the non-living things conveyed their respectful Salaams to the Beloved Rasool ﷺ, they said,

**As Salaatu Was Salaamu Alaika Ya Rasool'Allah ﷺ**

This too is evidence of them acknowledging the Risaalat of Rasoolullah ﷺ.

شکر فیض تو چمن چوں کند اے ابر بہار

کہ اگر خار و گل ہم پروردہ تست

اے غنچہ عروس باغ در پردہ تست

آخر اے باد صبا ایں ہم آورده تست

In other words, O Blooming Cloud of Blessings! The garden is grateful for attaining Your blessings, for it is You who caused the thorns to grow and the flowers to bloom. O Bud! Like the Bride of the garden, You are sitting in it veiled. O Sweet Cool Breeze! All this happened due to Your arrival.

If somebody thinks or is under this perception that Risaalat is only about inviting (people) towards righteousness and forbidding evil and giving glad tidings and cautions, then why would this be applicable and relevant to the Angels?

The answer to this has been written in Mawahib ul Laduniyah, in which it is mentioned that, it is possible that this was bestowed on the eve of Me'raj. However, this (fact) should not be hidden, that there is no apparent reason for it to be specific to the eve of Me'raj, because such a conjecture can then be applicable to any other time as well, because the Angels visited the Court of Rasoolullah ﷺ most often and further.

It must be noted that the manner in which the Jinns were invited towards Islam and the specific manner in which the Holy Qur'an mentioned this was because of their notable rebellious manners (And Allah Knows Best), whereas for the Angels, there was absolutely no need or reason to forbid them from anything, or to caution them, because they are Ma'soom and pure from sin, just as Almighty Allah and says in the Holy Qur'an,

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهٖ

**They Do Not Say A Word Before His, And They Indeed Wait For His Divine Command Alone. [Surah Al-Ambia (21), Verse 27]**

This is why ‘The Realm of Angels’ is also called, ‘The Realm of Commands’, because their negations and forbiddances cannot even be perceived. Except for Hazrat Jibra’eel عليه السلام the discussion proving that numerous other Angels descended in the Court of Nabi Kareem ﷺ has been mentioned in the chapter on discussing the Special Moments of The Nabi ﷺ.

Thus, it has been reported that once Hazrat Jibra’eel عليه السلام presented himself in the Holy Court of Nabi Kareem ﷺ and with Him was another Angel by the name Isma’eel, who is the leader of one hundred thousand such Angels, of whom each is the Chief of one hundred thousand Angels.

It is also written under the virtues of the closing verses of Surah Faateha and Surah Baqarah under the chapter on the Merits of the Qur’aan e Kareem that one such Angel presented himself in the Holy Court of the Beloved Nabi ﷺ concerning whom Hazrat Jibra’eel عليه السلام said, **This Is That Angel Who Has Never Descended Upon The Earth Except For Today.** SubhaanAllah!

It has been reported in the books of Ahadith that every morning and every evening, seventy thousand Angels descend respectfully to show respect and reverence in the Holy Court of Rasoolullah ﷺ, so how can it be possible that in His ﷺ apparent physical lifetime the Angels did not descend in His ﷺ Sacred Court. There is no doubt whatsoever that the Angels would have definitely descended.

## *The Perfect Intellect & The Knowledge Of Rasoolullah ﷺ*

From the earlier discussions, it has already been proven and it has been well researched and has become manifest that the Blessed Characteristics of Rasoolullah ﷺ are the Most Exalted and Most Perfect. The Fountainhead and the Source of all those grand characteristics, by which they all became so splendid is the Blessed Intellect.

Intellectual capacity is the source from which the fountains of Knowledge and Reality emanated. It is through one's intellect that one is able to make calculated decisions and choices, and one is able to apply quick thinking and innovative ideas when planning and strategising, and it is this which brings correctness to one's ideologies and visions, and it is through this same intellect that the ultimate result of one's actions reach the level of correctness.

It is through this (intellect) that the Nafs (inner-self) is rectified and it is through this, that one strives against carnal desire, and through it one is able to make proper arrangements and plans in the political arena as well, and through this one is also able to propagate meritorious practices, and it is through this that one is able to abstain from evil and malicious acts. In other words, it is the intellect from which all these qualities arise.

There is a difference in opinion amongst the Ulama regarding the reality of the intellect (Aql). It is mentioned in the dictionary Qamoos that to have the knowledge of good and bad and to have the knowledge of the splendours of the good and the harmful effects of the bad, is what is regarded as intellect. In other words, the outcomes and the fruits (i.e. the results) of this knowledge is regarded as the intellect.

Intellect and intelligence (sense) is such a capability, which is regarded as the foundation and the fountainhead of knowledge. It has also been mentioned that a person's gestures and pauses, in other words, his pleasant body language is also regarded as intellect (in other words, a person's body language is the outcome of his intellectual capacity) whereas it is in fact, itself from amongst the signs and specifics of intellect.

The Ulama e Kiraam have mentioned this true view that Aql (Intellect & Sense) is a spiritual light through which one attains the required knowledge and vision. The existence and initiation of the intellect and sense is connected to the birth of a child, and then gradually it increases, and its splendour is manifested, until it reaches perfection at maturity (adolescence).

The Beloved Nabi ﷺ has reached such a grand height of intelligence and sense, and has been blessed with such powerful intellectual capacity, that except Him ﷺ no other human can ever reach this degree of intelligence.

The intelligence of the intellects are even in awe when observing the grand intellect which Almighty Allah has bestowed upon His Beloved Nabi ﷺ. If one observes His ﷺ Condition, His ﷺ Signs, His ﷺ Virtues, His ﷺ Splendours, His ﷺ Blessed Attributes, The Beauty in His ﷺ Blessed Actions and Practices, and Him ﷺ being Jawaami ul Kalim, His ﷺ Physical Attributes, His ﷺ Rare and Exquisite Nature, His ﷺ Political Strategising, His ﷺ Instituting and Explaining the Commands of Shari'at, His ﷺ Blessed Etiquettes and its details, His ﷺ Striving and Efforts for inculcating blessed character, His ﷺ Knowledge concerning the Heavenly Scriptures and Saha-if, His ﷺ knowledge of the condition of the past nations, His ﷺ narrating of narratives and historic incidents related to the people of the past, in relation to the ignorance and the tyranny of the people of Arabia who had become worse than animals and beasts of prey, and based on their impudence and foolishness, their manners and habits were abhorred, and hence they were kept at a distance. So, for such people Nabi Kareem ﷺ presented the means and the planning for their rectification and their salvation. Their tyranny, oppressive behaviour and the difficulty and hardships which they caused was indeed intense but He ﷺ showed amazing patience and forbearance while facing such afflictions, and while doing so, He ﷺ took them to the heights of knowledge, virtuous deeds, good character and meritorious practices. He ﷺ instilled in them that which afforded them the blessings of this world and the hereafter, so they adopted these blessings and good fortunes as part of their lives and they even bid to and left their near and dear ones and their friends and associates for His ﷺ pleasure and happiness.

If someone observes and studies all these narratives and all these incidents, then it will become clear and manifest upon him, the Grandness and the Exclusive Exaltedness of the Perfect Intellect and the Grand Knowledge and Ma'rifat of Nabi Kareem ﷺ.

نگار من کہ بکتاب زلفت و خط نوشت

بجز مسئلہ آموز صد مدرس شد

In other words, neither did My Beloved go to a Madrassa (a school), nor did He have the need to learn any style of writing, but with a single gesture of His Brow, He created scores of teachers.

Any person who studies the condition (i.e. The life) of Nabi Kareem ﷺ in detail from the beginning to the end will clearly realise how grand His ﷺ knowledge is and how many types of knowledge Almighty Allah bestowed upon Him ﷺ and how grand are the favours, the special excellences and the special blessings of Almighty Allah upon His Beloved Nabi ﷺ.

One will further realise that Allah Almighty blessed Him ﷺ with the complete knowledge of all that which happened in the past and the complete knowledge of that which will happen in the future and, and He ﷺ has been blessed with all the mystical secrets related thereto. Hence, one who thoroughly observes and studies all of this, will without an iota of doubt, and without any suspicion or uncertainty become aware of the Prophetic Knowledge.



Thus, while mentioning the excellence and the splendours and the Sacred Knowledge of His Beloved ﷺ, Almighty Allah says,

وَعَلَّيْكَ مَا لَمْ تَكُنْ تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

**And We Taught You All That Which You Knew Not And Upon You Is The Grand Blessing Of Almighty Allah. [Surah An-Nisa (4), Verse 113]**

Hazrat Wahab Ibn Munabbih who is a Taabi'ee and who is regarded as being Thiqa Fis-Sanad (trustworthy in the chain of narration) and who is that knowledgeable person who was regarded as being Sadooq (an honest and truthful narrator) and who is the compiler of great books and narrative compilations says,

I read seventy-one books of the Mutaqad'dimeen (the scholars of the past) and it was mentioned therein that, from the time of the inception of the creation of the universe, until the final outcome of the universe, if all those who came onto this earth and all those who are to come (are taken), and if the intellectual capacity which has been given to all of them together, has to be measured against the Sacred Intellect which has been given to Nabi Kareem ﷺ, then it is like one grain of sand in front of all the deserts of the world. His ﷺ single blessed opinion and single view is greater, more exalted and more superior than the thinking of all of them put together. This narration has been narrated by Abu Nu'aim in Hilya and Muhad'dith Ibn Asaakir quoted it in Taareekh Ibn Asaakir.

It is in Awarif ul Ma'arif that it has been cited from some Ulama that complete intellect has one hundred parts and of it, ninety-nine parts are unique to Nabi Kareem ﷺ and one part is for all the Muslims.

This humble servant and the author of these words (Shaykh Abdul Haq Muhad'dith e Delhvi) says, if they had to say that intellect is made up of one thousand parts and nine hundred and ninety-nine parts are unique to Nabi Kareem ﷺ and only one part is for everyone else, then there is even latitude present for such a statement, because when it is proven that the height of splendours and marvels have been bestowed upon Him ﷺ, then whatever else is said will be regarded as permissible and correct. Almighty Allah announces this grandness in this manner,

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

**(O Beloved) Undoubtedly, We Have Blessed You With Countless Virtues (Kawthar). So Keep Namaaz Established For Your Rab'b, And Perform Sacrifice (Qurbani). Verily, He Who Is Your (Obstinate) Enemy Is The One Deprived Of All Goodness. [Surah Al-Kawthar (108), Verses 1-3]**

I will now use some of those Exalted Characteristics of Nabi Kareem ﷺ which have passed before my sight, as the adornment and the embellishment of this Kitaab. Most of these narrations are mentioned in Kitaab Ash Shifa, Mawahib ul Laduniyah, Raudat ul Ahbaab and Ma'arij un Nubu'wah. والطوفيق من الله المنعم

# *The Patience, Tolerance & Forgiving*

## *Nature Of Rasoolullah ﷺ*

We are now discussing the Patience, Tolerance & Forgiving Nature Of Rasoolullah ﷺ. These are from the Grand Attributes (Qualities) of Nubuwwat. These are those attributes, without which the Grand Intense Weight of Nubuwwat cannot be endured. Almighty Allah says in the Holy Qur'an,

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا

**And Verily, Rasools Were Rejected Before You, So They Were Patient Upon The Rejection And Persecution.**

**[Surah Al-An'aam (6), Verse 34]**

فَاصْبِرْ كَمَا صَبَرْنَا وَلَوْ الْعَزْمُ مِنَ الرُّسُلِ

**So, Remain Patient, Like The Resolute Ones Amongst The Rasools Remained Patient. [Surah Al-Ahqaaf (46), Verse 35]**

فَاعْفُ عَنْهُمْ وَاصْفَحْ

**So Pardon Them, And Tolerate Them  
[Surah Al-Maa'idah (5), Verse 13]**

The origin and the fountain for all devotional acts and the acts of worship, and the fountainhead of all other virtuous and commendable actions is Sabr (patience), because with every virtue (or in practicing every virtuous act) there always appears some hardship or difficulty, and unless and until one does not endure and tolerate that difficulty and until one does not remain patient on that difficulty, the manifestation and the emanation of that virtue is not visible, and this is why Sabr (patience) has been termed as perfect Imaan (i.e. a sign of perfect Imaan).

Wherever Sabr has been referred to as being half of Imaan, there, Sabr refers to abstaining and keeping away from sins, because half of Imaan is in abstaining from sins and the other half of Imaan is in being obedient to the commandments (i.e. in fulfilling devotional acts), whereas in this case (which is being discussed) to tolerate and show forbearance upon the tyranny, oppression and hardships caused by the people is that which is regarded as Sabr.

Nabi Kareem ﷺ being patient when facing such difficulties (i.e. the harshness of the Kuffar e Makkah) was the most difficult of all difficulties and was more intense than everything else just, as He ﷺ said,

مَا أُؤْفِي نَبِيٍّ مِثْلَ مَا أُؤْفِيْشَ

**No Nabi Faced Such Persecution, Compared  
To The Persecution Which Was Faced By Me**

The reason for this is that the Beloved Rasool ﷺ was keener than anyone, for the people to accept Islam, and this is why the Kuffar caused such hardships to the Beloved Rasool ﷺ which even went beyond their actual Kufr. Thus, because of His ﷺ gentle nature and the immense softness of His ﷺ Blessed Heart, which has reached the highest level of this condition, Nabi Kareem ﷺ felt this discomfort more than others.

It is reported that when this verse of the Holy Qur'an was revealed

**خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ**

**O Beloved! Embrace A Forgiving Manner, And Command Righteousness, And Turn Your Face Away From The Ignorant. [Surah Al-A'raf (7), Verse 199]**

He ﷺ then requested Hazrat Jibra'eel عليه السلام to further expound on this, so he said, Until I do not ask from Allah Almighty, I too will not be able to say anything.

Thereafter, Hazrat Jibra'eel عليه السلام presented himself in the Divine Court of Almighty Allah and thereafter he returned to the Court of the Beloved Rasool ﷺ and said, Ya Rasool'Allah ﷺ! Almighty Allah said, **Say To My Beloved, Grant Your Closeness To Those Who Are Distant From You, Treat Those Who Avoid You, With Kindness And Generosity, And Forgive Those Who Cause You Discomfort And Hardships.**

It is mentioned in the Hadith Shareef that Nabi Kareem ﷺ never retaliated against anyone on a personal account, in other words, He ﷺ never retaliated when it had to do with His ﷺ Personal Self, even if someone caused any financial or physical grievance to the Beloved Rasool ﷺ. However, when anyone took as Halaal that which Almighty Allah has ordained as Haraam, then indeed, for the sake of Allah, He ﷺ retaliated.

If one observes the Battle of Uhud and the self-control and the patience which Nabi ﷺ demonstrated there, one will realise that no example can be found in comparison to the resoluteness of His ﷺ patience in that moment. This was even though the Kuffar had done everything possible to wage wars against Him ﷺ and to cause Him ﷺ discomfort and pain, but He ﷺ still remained completely patient, while still being Merciful towards them, and while showing kindness, He ﷺ said in the Divine Court of Almighty Allah,

اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

### **O Allah, Guide My Nation For They Know Not**

It is mentioned in one narration that the following words of Dua were also mentioned,

اللَّهُمَّ اغْفِرْ لَهُمْ

### **O Allah Forgive Them**

On hearing this, the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين were extremely amazed and restlessly they said, Ya Rasool'Allah ﷺ! Would it not have been better if You had cursed the evil tyrants, Nabi Kareem ﷺ said, **I Have Been Sent As Mercy Unto The Worlds And I Was Not Sent To Curse.**

I am amazed at that person who said that at this time the Nafs of Nabi ﷺ played up and He demonstrated impatience when He said,

كَيْفَ يَصْلَحُ قَوْمٌ خَضَبُوا وَجْهَ نَبِيِّهِمْ بِالْدَّمَ وَهُوَ يَدْعُوهُمْ إِلَى رَبِّهِمْ

**How Can That Nation Be Rectified Who Have Caused The Face Of Their Nabi To Bleed Whereas That Nabi Is Inviting Them Towards Their Rab'b!**

And the verse of The Holy Qur'an was Revealed,

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

**O Beloved, This Issue Is Not In Your Control To Resolve.  
[Surah Aale Imran (3), Verse 128]**

It must be noted that neither in this statement of Nabi ﷺ nor in the verse of the Holy Qur'an is there the slightest hint which shows that He ﷺ was in any way impatient.

In fact, in this blessed statement of Nabi ﷺ there is demonstration of astonishment due to how badly the Kuffar treated Him ﷺ and in the verse of the Holy Qur'an was the means of hope and comfort to Him ﷺ and this was befitting His ﷺ Exalted Position that He ﷺ should overlook what they had done and remain patient.



## *The Curse Of The Beloved Rasool ﷺ*

During the battle of Ahzaab, the opposite happened, for when the Kuffar were becoming an obstacle in the performance of Namaaz, then He ﷺ cursed them and made Dua for them to be engulfed by the torment of the world and the hereafter.

Huzoor ﷺ said,

مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا

### **May Allah Fill Their Homes And Their Graves With Fire**

Similarly, He ﷺ cursed those Arab tribes who tortured and tormented and persecuted the weak and helpless Sahaba e Kiraam

• رضوان الله تعالى عليهم اجمعين

It is reported in Bukhari and Muslim that the verse of Almighty Allah was revealed during this time:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ

**O Beloved, This Issue Is Not In Your Control To Resolve.  
[Surah Aale Imran (3), Verse 128]**

Similarly, Nabi ﷺ cursed those kuffar who fled. It must be noted that Huzoor ﷺ cursed the Kuffar during these instances because the Rights of Islam and the rights of the Muslims were being trampled upon, and this manner of Nabi ﷺ was in absolute accordance with the Command of Almighty Allah, just as it has been commanded,

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

**O Proclaimer Of The Unseen, Make Jihad Against The Unbelievers And The Hypocrites And Act Completely Strict Against Them. [Surah Al-A'raf (7), Verse 73]**

Similarly, He ﷺ made Dua of curse for those tyrants who had placed the tripe of the camel on His ﷺ Sacred Back whilst He ﷺ was in Namaaz.

## *An Observation Regarding The Forbearance And Tolerance Of Rasoolullah ﷺ*

Ibn Sa'na was from the Jewish scholars. In other words, he was a Rabbi. He reports that, from all the signs of Nubuwwat which I read in the past books, not one of them remained which I had not seen on the Radiant Face of Rasoolullah ﷺ. However, there were two things which I did not get the opportunity to inspect which were mentioned in the past books.

His ﷺ tolerance and forbearance will be above the ignorance (recklessness) of the people and the extreme ignorance (recklessness) of the people will not weaken His ﷺ tolerance in any way. Hence, to inspect and observe Him ﷺ in the matters of forbearance and tolerance, I started to mingle a bit and through this strategy and planning, His ﷺ forbearance and tolerance became manifest upon me.

I had purchased some dates from Him ﷺ for a fixed duration and even before collecting the merchandise I paid for it. Then, two or three days before the date which was stipulated, I presented myself before Him ﷺ, I put a sheet over the collar (neck) of Him ﷺ and in anger I said, O Muhammad! Give what is due to me. By Allah! You descendants of Abdul Mutallib delay in fulfilling the right of someone and you use delay tactics.

On seeing this, Hazrat Umar Ibn Khat'tab رضى الله عنه who was standing nearby could not tolerate this and immediately said, **O Enemy Of Allah! You Speak In This Manner To Allah's Rasool ﷺ! Due To The Disrespect And Vile Conduct Which You Have Demonstrated, My Heart Wishes That I Should Strike Off Your Head Right Now With My Sword But I Am Restricted Due To The Fear Of Disobeying Rasoolullah ﷺ.**

Upon this Rasool ﷺ slowly turned His ﷺ Blessed Neck towards Hazrat Umar رضى الله عنه and with a smile He ﷺ said, O Umar this person desires to hear the opposite of what you are wishing. In other words, he wants you to say to me, Ya Rasool'Allah ﷺ, give him that which is rightfully his and you should say to him, Speak respectfully and politely. Nonetheless O Umar, go right away and give him that which is rightfully his and because you threatened him, in lieu of that, give him a further twenty Sa'a of Dates (Approximately 38.5 Kilograms). So, Hazrat Umar e Farooq رضى الله عنه did as commanded by Nabi Kareem ﷺ. Thereafter, the Jewish Aalim addressed Hazrat Umar e Farooq رضى الله عنه and said, O Umar! I had observed all the signs of Nubuw'wat in the Holy Face of Rasoolullah ﷺ but there were two such signs which I did not get the opportunity to observe, but right now I have observed them, so I make you witness and I testify,

أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله

**I Bear Witness That There Is None Worthy Of Worship Except Allah And I Bear Witness That Muhammad ﷺ Is Allah's Rasool.**

## *The Ill Mannered Approach Of A Villager And The Polite Response Of Rasoolullah ﷺ*

It is in Abu Dawood from Hazrat Abu Hurairah رضى الله عنه. He says that one day Rasoolullah ﷺ mentioned one of the incidents in His ﷺ life. Rasoolullah ﷺ then suddenly stood up in His ﷺ Blessed Gathering, so we all stood up as well. Just then a villager approached Him ﷺ and threw a shawl around the Sacred Neck of Rasoolullah ﷺ and began to pull it tight, so because of the roughness of the shawl and because of the rough manner in which he was pulling it, a bruise was formed on the neck of Rasoolullah ﷺ, so Huzoor ﷺ turned His ﷺ sight towards the villager and with His ﷺ Blessed Eyes, gesturing towards him asked what is he saying,

He said, **I Have Two Camels, Load Them Completely With Grain Because I Have A Family And Children And Whatever Wealth (Merchandise) You Give Me, Neither Belongs To You, Nor Does It Belong To Your Father.**

Huzoor ﷺ said, I will not give you anything until you remove the shawl from my neck. The villager responded by saying, By Allah! I will not loosen the shawl even the least bit until you do not have my camels loaded, so Rasoolullah ﷺ said to a Sahabi, Load one of his camels with dates and load the other with barley.

Imam Bukhari رضى الله عنه narrated this Hadith from Hazrat Anas رضى الله عنه in the following manner. He said, I was going somewhere in the company of Rasoolullah ﷺ and Rasoolullah ﷺ was wearing a rough kind of Najrani shawl around his neck which had a border on it, when suddenly a villager approached Him ﷺ and grabbed hold of the shawl, tugging at it firmly. I noticed that due to the shawl being tugged so firmly, a bruise was formed on His ﷺ Sacred Neck. The villager then said, O Muhammad! Give me from the wealth of Allah which is with you. He ﷺ raised His ﷺ Blessed Eyes to look at him, and with a smile Nabi Kareem ﷺ commanded me to give him that merchandise.

### *The Tolerance And Forbearance Of Rasoolullah ﷺ Was To Attract The Hearts With Kindness*

While observing this discussion pertaining to the tolerance of Rasoolullah ﷺ, you would have noticed how Nabi Kareem ﷺ remained tolerant and patient upon the attacks which were made on His ﷺ life and property, and how He ﷺ abstained from treating people badly or impolitely. The aim and objective of this tolerance of Rasoolullah ﷺ was to attract with affection the hearts of the people so that they may enter the folds of Islam.

## *The Manner Of Conversing Of Rasoolullah ﷺ*

While discussing the praiseworthy attributes of Rasoolullah ﷺ, we have already mentioned that His ﷺ manner of conversation was such that neither would He ﷺ speak to anybody harshly and nor would He ﷺ retaliate if somebody spoke to Him ﷺ in a harsh manner personally, but He ﷺ always overlooked this and forgave them.

It is mentioned in another Hadith that neither was He ﷺ one who swore at anybody, and neither was He ﷺ one who used obscene language when speaking to anybody and nor would He ﷺ curse anybody. Here, obscene means that obscenity which falls within the category of statements, actions and behaviour, but it is commonly used in statements and conversations.

The aim of mentioning this attribute of Nabi ﷺ was to show that His ﷺ statements were neither impolite, nor were they obscene. In other words, neither was it His ﷺ habit, nor did He ﷺ intentionally ever speak harshly. It must be noted that impolite mannerism is more common than speaking obscenely.

## *When Did Rasoolullah ﷺ Retaliate?*

If somebody claims that this Hadith has reached authenticity and it is proven that Nabi ﷺ commanded Uqba Ibn Abi Ma'eet and Abdullah Ibn Hanzal and those who were in the forefront of causing Him ﷺ hardships to be executed, so how will it be regarded correct to say,

مَا رَتَقْنَا لِنَفْسِهِ

### **He Never Retaliated For Something Related To Him Personally**

The answer to this is that,

إِنْ تَحَاكَى حُرْمَاتِ اللَّهِ

### **They Blatantly Disregarded The Forbiddances Of Allah**

Some have said that Him ﷺ not retaliating against attacks caused to Him ﷺ, means that if such a cause did not reach the level of Kufr He ﷺ would not retaliate, like it is evident from the earlier discussion when the villager pulled on His ﷺ shawl causing Him ﷺ discomfort but He ﷺ did not retaliate and overlooked it. There are also numerous other narrations similar to this which are in sight.



Dawoodi mentions that He ﷺ did not retaliate concerning issues which were related to wealth, and this was not with regards to that which had to do with His ﷺ Honour and Eminence.

### *Examples Of The Forgiving Nature Of Rasoolullah ﷺ*

From amongst the examples of the forgiving nature of Rasoolullah ﷺ are also included the incidents of Labeed Ibn Al A'sam, where the Jew did sorcery on Nabi Kareem ﷺ and the Jewish woman at Khaibar gave the poisoned goat meat to Nabi Kareem ﷺ. Nabi Kareem ﷺ pardoned both of them.

Similarly, once while Huzoor ﷺ was performing Qaylullah (siesta), a villager who was an enemy appeared at the head-side of Nabi ﷺ with a naked sword and threateningly said, 'Now who will save you from my hands?' Nabi Kareem ﷺ opened His ﷺ Blessed Eyes and said, 'My Allah'.

On hearing this, the sword fell from the hand of the villager and he began to tremble and shiver. Nabi Kareem ﷺ then picked up the sword and said, 'Tell me, now who will save you from My hands?'

He began to tremble even more. Nabi Kareem ﷺ then pardoned him and released him. He returned to his people and said to them, **I Have Just Returned From Such A Man, Who Is The Best Of All Men.**

There is another incident which is similar to this. The Sahaba e Kiraam رضوان الله تعالى عليهم once arrested a person and brought him to the Court of the Beloved Rasool ﷺ saying, Ya Rasool'Allah ﷺ! This person has come with the intention of killing you. The Beloved Rasool ﷺ said, If you have come here with the intention of killing Me, then listen, you will never be able to overpower Me. He ﷺ released him as well.

All these are signs of the Beautiful and Grand Character of Rasoolullah ﷺ, and they are examples of His ﷺ tolerance and forbearance.

### *The Issue Related To Pardoning Of Hypocrites*

Now remains the discussion regarding the forgiveness of the hypocrites. These people were secretly bent on causing hardships and harm to Nabi Kareem ﷺ. When they would come into the Court of Rasoolullah ﷺ they would come in the guise of pretence, appearing in a very flattering manner.

This behaviour of the hypocrites was so low that every such person who has the Grand Aid of Almighty Allah would abhor this. The Beloved Nabi ﷺ had already received the Command from the Court of Almighty Allah to be strict and harsh against the hypocrites, like it has been mentioned in the Holy Qur'an,

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

**O Proclaimer Of The Unseen, Make Jihad Against The Unbelievers And The Hypocrites And Act Completely Strict Against Them. [Surah Al-A'raf (7), Verse 73]**

Nabi Kareem ﷺ while making jihad against them also left open the door of pardon and forgiveness and would make Dua for their guidance until Almighty Allah revealed the verse,

أَسْتَغْفِرُ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ۖ لَنْ يَغْفِرَ اللَّهُ لَهُمْ

**O Beloved! Whether You Ask Forgiveness For Them Or Ask Not Forgiveness For Them, Allah Will Never Forgive Them. [Surah Al-Munafiqun (63), Verse 6]**

Nabi Kareem ﷺ said, Almighty Allah has given Me the choice, so now I will make Istighfaar. Then the verse of the Holy Qur'an was revealed:

إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً

**Even If You Make Istighfaar (Ask Forgiveness) For Them Seventy Times. [Surah At-Tauba (9), Verse 80]**

Upon this Nabi ﷺ said, I will ask forgiveness for their pardon more than seventy times.

For Nabi Kareem ﷺ, this was showing His generous manner and for those evil ones, it showed their adamant way. Nabi Kareem ﷺ turning a blind eye to the tyranny and the pain which they caused Him ﷺ and Him ﷺ overlooking their transgressions (against Him ﷺ) is a great example of His ﷺ pardoning and forgiving nature.

It is correct that the meaning of a hyperbole (emphasis) is gleaming from this verse of the Holy Qur'an, but no actual figure has been stipulated. Because of being so forgiving and so pardoning, He ﷺ took the meaning of this verse in its apparent sense, to the extent that Nabi ﷺ even cautioned the son of Abdullah Ibn Ubay who was the leader of the hypocrites and who had accepted Islam, about his father.

When that hypocrite died then Nabi Kareem ﷺ removed His ﷺ Sacred Qamees and gave it to him as a Kafan (shroud) and then intended to lead his Janaazah Salaah.

Upon this Hazrat Umar e Farooq رضى الله عنه held the Sacred Garb of Rasoolullah ﷺ and said, Ya Rasool'Allah ﷺ! You are performing Namaaz over such a hypocrite who was the leader of all the hypocrites.

Nabi Kareem ﷺ pulled His ﷺ garb away and said, 'O Umar remain silent'.

Thereafter, the verse of the Holy Qur'an was revealed,

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّا تَأْتِيكَ بِهِ وَلَا تَقُمْ عَلَى قَبْرِهِ

**O Beloved! And You Should Never Perform The Namaaz Over Any Of Them Upon Their Death, And You Should Never Stand At His Grave. [Surah At-Tauba (9), Verse 84]**

(In other words, you should not make dua for their forgiveness). After that, Nabi ﷺ completely abstained from intending to make Dua for the hypocrites. Him ﷺ doing this was the proof of His ﷺ immense patience, tolerance and compassion. Until such time that Almighty Allah had not revealed the Command of forbiddance towards Nabi ﷺ, He ﷺ did as He ﷺ had done.

Some Ulama e Kiraam have stated that Nabi Kareem ﷺ did this to give some solace and encouragement to the son of Ibn Ubay who was a Sahabi, because he was truly loyal to Nabi ﷺ and a very pious Sahabi and Nabi ﷺ did this on his request.

Some of the Ulama have said that the reason for Nabi ﷺ granting His ﷺ blessed Qamees to the leader of the hypocrites was because when the Blessed uncle of Nabi Kareem ﷺ Hazrat Ab'bas رضي الله عنه was captured and brought amongst the prisoners of Badr where he was wounded (he was not a Muslim at that time), he had no clothes on his body and because he was very tall, the Qamees of none other was

able to fit him, so Abdullah Ibn Ubay gave his Qamees to Hazrat Ab'bas رضي الله عنه during this time.

**Translators Note:** From this it has been proven as per the explanation of the great Ulama that the Beloved Nabi ﷺ gave His Blessed Qamees as a shroud to Abdullah Ibn Ubay as a gesture to pay back his gesture to Hazrat Ab'bas رضي الله عنه so that in the hereafter Abdullah Ibn Ubay would have no right to claim anything from the Beloved Rasool ﷺ, for the hereafter is sealed for the hypocrites and hence the gesture was fulfilled in this physical world and Him ﷺ performing his Janaazah Salaah which is in fact Dua was because the command of forbiddance had not been revealed as yet, and when the command of forbiddance was revealed, the Beloved Nabi ﷺ never made Dua for a hypocrite again. Thus, for the Sulhe Kullis (Agents of Unholy Unity) to use the incident of the Janaazah of Abdullah Ibn Ubay, the hypocrite, as evidence to lead the Janaazah of deviants is simply futile and baseless and in contrast to the verse of the Holy Qur'an which descended upon the Beloved Rasool ﷺ as a Command of forbiddance to pray for the hypocrites or to even stand at their graves. [End]

(Shaykh Abdul Haq Muhad'dith e Delhvi رحمه الله says) The gist of this entire discussion, and from the length of this discussion, one is able to understand and take a glimpse into the Exalted Character and the Grandness of the Character of the Beloved Rasool ﷺ and this was even though the hypocrites always treated Him ﷺ badly and never looked at Him ﷺ in a positive light, and even though they secretly had firm intentions to cause harm to Him ﷺ, but in

response, He ﷺ overlooked their behaviour and treated them politely (until the verse was revealed).

This was His ﷺ gentleness towards those who were the enemies of His ﷺ life, so think about how gentle and Merciful Nabi Kareem ﷺ was upon His ﷺ Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين who were willing to sacrifice their lives for Him ﷺ.

It was at such a time that Almighty Allah said,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

**And Indeed You Are Of The Grandest Character.**  
[Surah Qalam (68), Verse 4]

إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ

**Indeed They Rejected Allah And His Rasool**  
[Surah At-Tauba (9), Verse 84]

In other words, Nabi Kareem ﷺ was forbidden to make Istighfaar on their behalf because they were now firmly established in their kufr and they had adopted a rebellious manner against Allah and His Rasool ﷺ. The reason Rasoolullah ﷺ adopting a merciful and compassionate approach towards the Ummah was because amongst the Ummah are those who commit major sins and harm themselves, so He ﷺ did this to veil their weaknesses, and this is why he further

said, For those who commit adultery with those who are forbidden upon them, then he should conceal this evil act of his and not go around publicising it.

It was also mentioned, continue making Dua e Maghfirat for those upon whom the penal code as prescribed by the Shari'at has been applied, due to their wrongs, and treat them with kindness and compassion.

The Beloved Nabi ﷺ forbade people from slandering, from being vulgar and obscene and from cursing, hence it was commanded:

لَا تَلْعَنُوهُ فَإِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ

### **Do Not Curse Him (A Muslim), For He Loves Allah And His Rasool**

In this, is a sign for us to understand, that the hidden conditions of the heart are before Almighty Allah, even though a man may do some act which is unbecoming of him in the apparent sense.

It is in Sahih Bukhari, from Ummul Mo'mineen Hazrat A'isha Siddiqah رضي الله عنها. She says that a person asked permission to enter the Holy Court of the Beloved Rasool ﷺ, so He ﷺ granted him permission to enter. When He ﷺ looked at him, He ﷺ said, he is the worst person amongst his tribe. When he came and sat near Nabi ﷺ, He ﷺ treated him politely, with an open-heart and dealt with him very happily. After he left, I said Ya Rasool'Allah ﷺ! When You placed



Your sight upon him for the first time then You said this, but when he came and sat beside you, you treated him politely and interacted with him in a pleasant and welcoming. I am unable or understand this.

Nabi Kareem ﷺ said, O A'isha! When have you ever seen Me speaking abruptly? However, this is correct that in the Court of Allah, he is amongst the worst people whom the people stay away from due to his tyranny and due to their fear of him, and they save themselves from his maliciousness and mischievousness.

There are two meanings and two interpretations concealed in this. One being that He ﷺ did this because of His ﷺ Personality, and by being compassionate, kind and gentle towards him, he will observe the Blessed Character of Nabi ﷺ and change the manner in which he treats others and on the other hand they will not fear visiting him and nor will they run away from him, and also because the command was not to speak to him in a harsh manner.

The second being referring to his wealth, He ﷺ said that he is such a person whom the people fear due to his mischief and because of fearing him, they do not speak about his corrupt finances and they respect him on the basis of this.

The Ulama e Kiraam have stated that Nabi Kareem ﷺ treated him in a polite manner as a means of attracting his heart through affection so that him and the people of his tribe may enter the folds of Islam, and this was because he was the leader of his tribe. Nabi ﷺ referring

to him as the worst person or a malicious person does not fall under the category of Gheebat (backbiting), but the objective was to divulge his actual condition (to Hazrat A'isha رضى الله عنى ) and this is because the Nabi ﷺ has this right to observe and look at the faults and the evils of His ﷺ Ummah and to point them out, so that it may serve as a lesson to others, and this is in contrast to those people who back bite against one another and slander one another.

This also falls under the category of dealing with an open transgressor, for it is permissible to point out that person who openly commits such acts of malice. As for Nabi ﷺ being compassionate, gentle, pleasant and sociable, then this was because it was from His ﷺ natural characteristics.

Further, in this is also a warning to the Ummah that they should keep away from such rebellious people, but if they do end up before you, then you should treat them in a humble and pleasant manner, so that you too may be saved from their maliciousness. However, you should abstain from reaching the degree of flattery and hypocrisy. One should make a clear distinction between Madaaraat and Mudaahanat.

**Madaaraat:** is when one takes a guarded and circumspect approach to be safe from the mischief of a mischievous person, in order to protect one's honour.

**Mudaahanat:** is when he is praised and treated with flattery to attain worldly benefits.

Some Ulama have said that it reverts towards the same meaning. In other words, some of them have said that Madaaraat is that which is for worldly expenses and for the improvement of one's worldly life, or for the improvement of one's Deeni (Religious) life, or it refers to the improvement of both, and this is lawful (Mubah) and in some cases it is Mustahsan and Mamdooh (meritorious and commendable). They have also explained that Mudaahanat is to use your Deeni authority and influence for the sake of attaining worldly benefit. (Allah protect us from Mudaahanat).

The Beloved Nabi ﷺ treated that person with hospitality and courtesy due to some worldly matters, which is included in His ﷺ courteous manner and pleasant manner of conversing, but He ﷺ abstained from praising him and flattering him, so that it should not be in contrast to his real condition. This manner of His ﷺ on this basis was to make the truth (righteous path) apparent. This action of Nabi Kareem ﷺ was from the category of Him ﷺ treating people with courtesy.

Hazrat Qadi Iyadh رضى الله عنه says, It is not known if that person had already accepted Islam by then as well. If he had not accepted Islam as yet, then to imply that he was a malicious person does not fall within the category of backbiting, and if he had already accepted Islam, then his acceptance of Islam was not pure and was not with true virtue. This is why Huzoor ﷺ felt it was necessary to point out the reality of his condition, so that some unsuspecting person may not be harmed by him.

Regarding the condition of that person, it has been said that during the apparent physical worldly life of Nabi Kareem ﷺ and after the journeying of Nabi ﷺ from this world, that person committed such acts which were a sign of the weakness of his Imaan. Hence, Nabi Kareem ﷺ mentioning about him was the manifestation of the Ilm e Ghaib (unseen knowledge) of Huzoor ﷺ, and it was the sign of His ﷺ Nubu'wat. Nabi ﷺ treating him with hospitality etc. on his arrival even though he had these malicious ways, was to attract his heart with goodness (for the purpose of his rectification).

**Beneficial Note:** That person's name was Uyaynah Ibn Hisn Ibn Huzaifa Ibn Badr Faraari. People referred to him as 'Ahmaq ul Muta'a'. They referred to him as Ahmaq (a fool) because he was not only foolish, but he was also arrogant, and he was referred to as 'Muta'a' (a patron), because he was the leader of his tribe.

### *Hazrat Umar Farooq and Uyaynah*

It is in Sahih Bukhari from Hazrat Abdullah Ibn Ab'bas رضي الله عنه that he said that, Hur Ibn Qais Ibn Haseen رضي الله عنه was not only very close to Hazrat Umar e Farooq رضي الله عنه but he was also the main member and head of his advisory committee. Once Uyaynah Ibn Hisn who was the paternal uncle of Hur Ibn Qais Ibn Haseen رضي الله عنه came to him and said, O my nephew! You have immense influence in the court of Ameer ul Mo'mineen. Make a request to him that he should also include me amongst his close ones.

He said, I will mention it to him. Hence, he mentioned the matter to Hazrat Umar e Farooq رضي الله عنه. Hazrat Ameer ul Mo'mineen رضي الله عنه granted him permission to visit him (i.e. to come to his court as he had requested). On presenting himself before Hazrat Umar e Farooq رضي الله عنه Uyaynah said, O son of Khat'tab! Grant me some wealth and properties as well. You do not treat me in a just manner. By Allah! You do not give me too much (i.e. you do not do much for me).

On hearing this, Hazrat Umar e Farooq رضي الله عنه became angry, to the extent that he intended to punish him, and so that the Hadd (legitimate penal code) may be applied to him, so Hazrat Hur Ibn Qais Ibn Haseen رضي الله عنه stepped forward and said,

O Ameer ul Mo'mineen! Almighty Allah said to His Beloved Rasool ﷺ,

**خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ**

**O Beloved! Embrace A Forgiving Manner, And Command Righteousness, And Turn Your Face Away From The Ignorant. [Surah Al-A'raf (7), Verse 199]**

He further said, this person is from amongst the ignorant ones. Hazrat Abdullah Ibn Ab'bas رضي الله عنه says, The moment Hazrat Umar e Farooq رضي الله عنه heard this blessed verse of the Holy Qur'an, he acted upon the verse and forgave him.

It is mentioned in Fathul Baari Sharh Bukhari that Uyaynah became a murtad (an apostate) in the era of the Khilaafat of Hazrat Abu Bakr Siddique رضى الله عنه and he partook in battles against the Muslims. Thereafter, he repented from apostasy and once again accepted Islam afresh. He then partook in some conquests during the era of the Khilaafat of Hazrat Umar e Farooq رضى الله عنه.

The detailed discussion concerning this will be mentioned in the closing chapters of this book (Madarijun Nubuwwat), which will discuss the battles fought in Islam. In that chapter, I (Shaykh Muhaqqiq رضى الله عنه) will discuss such characteristics of his which point to his immense malice and bad nature.

## *The Humility, Respect And Pleasant Social Interaction Of Rasoolullah ﷺ*

Under this topic, we will discuss the Beloved Rasool's ﷺ humility, respect and pleasant social interaction with His ﷺ Noble Family and Blessed Children, and with His ﷺ Servants and the Sahaba e Kiraam

• رضوان اللہ تعالیٰ علیہم اجمعین

In the dictionary Sur'rah, the meaning of تواضع is, to demonstrate humility and to lower the neck. In the dictionary Qamoos, the meaning of تواضع is, to lower one's self and to put someone down. The Arabs would use this word in this sense when they would lower the neck of the camel and place their foot on it to mount the camel.

The word تواضع has been derived from the word وضع which means to keep something down (Low), because a humble person lowers himself to a level much lower than his true position.

It must be noted تکبر is in contrast to تواضع. In other words, arrogance is in contrast to humility, because an arrogant person regards himself much more superior than his true position. When one usually stays much lower than his position, then it is (sometimes) referred to as being artificial and pretending. The condition between arrogance and pretence is called humility.

It must also be noted that because people are not connected to and attracted to Takabbur (pride and arrogance), this Tasannu' (pretence) is sometimes (very rarely) referred to as humility.

Someone once asked Hazrat Junaid e Baghdadi رضى الله عنه about humility, so he said,

تَخَضُّعٌ لِلْحَقِّ وَتَقَبُّلٌ لِمَنْ قَالَهُ وَتَسْمَعٌ مِنْهُ

**Lower Yourself (Submit Yourself) Before The Truth, And Obey It.  
Listen To Whosoever Speaks The True Word, And Accept It.**

He also said,

مَنْ رَأَى لِنَفْسِهِ قِيَمَةً فَلَيْسَ لَهُ فِي التَّوَّاضُّعِ نَصِيبٌ

**The One Who Looks At Himself As Being Valuable,  
Then He Has No Share In Humility**

A servant can never reach the heights of humility, until he does not brighten his heart by witnessing the light. This is because the nafs (inner self desire) melts through this witnessing and observance and becomes immensely soft. When the nafs melts and becomes soft, then one is freed from the defects and blemishes of pride (Takabbur). When a person's nafs melts and becomes soft, then upon the heart of such a person the manifestation of the beauty of the truth becomes embedded and engraved like a mirror and the signs of pride and



arrogance vanish, and the smog of malice and resentment is dispelled. The greatest and the grandest height and the greatest share in this is unique to the Beloved Rasool ﷺ. This is because He ﷺ is on the Greatest and Most Exalted Station of Splendours, but still He ﷺ demonstrated the most humility and He ﷺ adopted humility.

### *Nabi ﷺ Was Given A Choice*

Almighty Allah gave Nabi Kareem ﷺ the choice to either be the Nabi who is a King or the Nabi who is a servant (of Allah). With the grandness of Nubuwwat, the beloved Rasool ﷺ chose to be the Nabi who is a humble servant (of Allah). He ﷺ then became the One truly worthy of the words,

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

**One Who Humbled Himself For Allah,  
Almighty Allah Will Exalt His Excellence**

And He ﷺ is the Most Exalted and Most Eminent in the entire creation. Almighty Allah granted Him ﷺ Grand Eminence and exalted His ﷺ Excellence and He ﷺ was blessed with being the King of all the humans.

In a manner of emphasis and caution, the Beloved Rasool ﷺ said, **Neither Should You Exaggerate My Praise, Nor Should You Transgress The Limitations, Like The Christians Referred To Hazrat Esa عليه السلام As The Almighty Or The Son Of The Almighty. Even Though, I Have Been Blessed With Such Grand Eminence, I Am Still The Servant Of Allah. Thus, Only Refer To Me As Abdullah (The Servant Of Allah) And Rasoolullah (The Rasool Of Allah).**

It is reported from Hazrat Abu Umama رضي الله عنه. He رضي الله عنه says, Once Nabi Kareem ﷺ came to our home. He ﷺ was leaning against a blessed staff (stick). On His ﷺ arrival, we all stood up. On seeing us standing for Him ﷺ, He ﷺ said, **Do Not Stand Like The Non-Arabs (Westerners) Stand In Respect For One Another.**

He ﷺ then said, **I Am Allah's Servant. I Eat Food Like The Other Servants (Of Allah) Eat, And I Sit Like The Other Servants (Of Allah) Sit.**

This statement of Nabi Kareem ﷺ was the perfect example of His ﷺ moderateness and humility, and it demonstrates the pinnacle of human conduct. It was the beautiful reflection of His ﷺ munificent character.

Another beautiful example of the humility of Nabi Kareem ﷺ is that He ﷺ never shouted or reprimanded those who served Him ﷺ. This was to the extent that He ﷺ never even said this much to them that, why did you do such and such thing in this way instead of doing it in that way.

There is none who has been more compassionate and affectionate to his wife and children, than Huzoor ﷺ was to His ﷺ family and children (i.e. to His ﷺ Household).

Ummul Mo'mineen Hazrat A'isha Siddiqah رضى الله عنها says that, With the exception of in Jihad (Holy War), neither did Nabi Kareem ﷺ ever raise His ﷺ Blessed Hand against anyone and nor did He ﷺ ever retaliate (take revenge) for any personal attack which was made on Him ﷺ, but rather He ﷺ put the Deen of Almighty Allah and the Pleasure of Almighty Allah before everything.

The people enquired from Ummul Mo'mineen Hazrat A'isha رضى الله عنها, How would Rasoolullah ﷺ be in household matters (i.e. in family matters) when He ﷺ would be at home (amongst family)?

She said, **He ﷺ Was The Most Soft-Hearted, Gentle And Soft Spoken One. He ﷺ Was Always Smiling And Had The Best Manners.**

When the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين would be in His ﷺ Sacred Court, He ﷺ would never stretch out His ﷺ Sacred Legs. If anyone from amongst the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين or any one from His ﷺ Blessed Family رضوان الله تعالى عليهم اجمعين addressed Him ﷺ, He ﷺ would respond with the word 'Lab'bayk' (I am present or I am here).

## *The Blessed Lifestyle And Interactions Of Rasoolullah ﷺ*

What can we really say about the Blessed Lifestyle and the manner in which He ﷺ interacted with those around Him ﷺ? This personal aspect of His ﷺ life has a very special position. He ﷺ would always try to comfort and win the hearts of the people. He ﷺ would never show any annoyance or disgust towards the people. He would treat the leaders of every nation with dignity.

When any place came under the Islamic Administration, He ﷺ would appoint someone from amongst them as their leader. He ﷺ would always query about the financial situation of the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين and He ﷺ would try to please them, and make immense effort to fulfil their needs.

He treated all His ﷺ Companions and associates with equal civility and courtesy and assisted them all generously. None of them would ever think that, such and such person is closer to Him ﷺ than I am. In other words, none would feel that He ﷺ is being more affectionate to someone else or giving him more importance over him. In fact, every person felt that he was the closest to Nabi Kareem ﷺ. In other words, in a congregative sense, He ﷺ treated everyone in the congregation alike.

When anyone would present himself before the Beloved Rasool ﷺ and he would intend to remain in His ﷺ Holy Presence for a longer period of time, then He ﷺ would not stand up and leave, until that person stood up by himself.

If anyone mentioned some secret in His ﷺ Blessed Ears (i.e. if something was whispered to Him ﷺ), He ﷺ would never move His ﷺ Blessed Head away, until such time that the person himself did not move his head away. When anyone held His ﷺ Blessed Hand, He ﷺ would keep His ﷺ Blessed Hand loose, and He ﷺ would never pull His ﷺ Blessed Hand away until such time that the person released His ﷺ Blessed Hand.

Huzoor Nabi Kareem ﷺ would also be cautious when meeting people, and He ﷺ gave due consideration to this, and He ﷺ would protect Himself (i.e. this was to teach us how to protect and defend ourselves as well). He ﷺ did all of this without ever compromising His ﷺ Blessed Conduct or compromising His ﷺ humility, nor would He ﷺ crease His ﷺ forehead (i.e. become annoyed) due to anyone.

The people found peace and comfort in the pleasant manners and open-heartedness of Nabi Kareem ﷺ. When amongst the people, Nabi Kareem ﷺ was like a father figure. When it came to seeking their rights, He ﷺ looked at everyone with an equal sight, keeping them all in the same level. His ﷺ refreshing manner, beautiful character, and soft manner of conversation was full of freshness and bloomed beautifully.

It was not from His ﷺ nature and habit to behave rudely, speak harshly, to raise His ﷺ voice, speak obscenely or look for faults (in people). Ummul Mo'mineen Hazrat A'isha Siddiqah رضي الله عنها says, **There Was None With A More Beautiful (Impeccable) Character Than Nabi ﷺ.**

Hazrat Anas رضي الله عنه says, **For Ten Years I Remained In The Service Of Huzoor ﷺ, But Huzoor ﷺ Did Not Even Say 'Uf' To Me. If I Did Not Do Something, He ﷺ Would Never Ask Why I Did Not Do It, And Even If I Did Something Which Was Not Needed, He ﷺ Would Never Say, Why Did You Do Such.**

Hazrat Jareer Ibn Abdullah رضي الله عنه says that, I always saw the Beloved Rasool ﷺ smiling. I never saw Him ﷺ stretch out His Blessed Legs in the presence of the Sahaba رضوان الله تعالى عليهم اجمعين. He would treat all those who came before Him ﷺ with respect and dignity. He ﷺ would lay His ﷺ Sacred Shawl out for them (to sit on). He ﷺ would make them sit on the head-side (main part) of it and He ﷺ would Himself sit on the opposite side. He ﷺ would never interrupt the conversation of anyone unless he transgressed the limits. If this happened, then He ﷺ would either end the conversation by standing up or in some other way. It also happened such at certain times that if someone would come into His ﷺ Holy Court while He ﷺ was in Namaaz, then He ﷺ would shorten the Namaaz (i.e. complete it swiftly) to host them. He ﷺ would ask the person about his needs and He ﷺ would fulfil his wishes and then He ﷺ would complete His ﷺ remaining Namaaz (Salaah). He ﷺ always sympathised with the needy (by supporting them), and He ﷺ always visited the sick (to console

them). He ﷺ would comfort and please the poor by sitting amongst them. He would happily accept the invitations of the slaves. They would often present bread made from barley and melted fat (as a meal), but He ﷺ would gladly accept this (i.e. He ﷺ would be comfortable with it). He ﷺ would be very warm and accommodating and mingled with the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين when seated amongst them. He ﷺ would sit at the edge of the gathering, where ever there would be place available.

### *His ﷺ Riding On Animals*

Whenever Nabi Kareem ﷺ would need to sit on a mule, He ﷺ would allow a Sahabi to sit behind Him ﷺ. During the Battle of Quraiza, the reigns of the mule on which Nabi Kareem ﷺ was seated was made from coarse ropes, and its saddle was made from date peels. The camel cavity on which the Beloved Nabi ﷺ sat during His ﷺ Hajj, was very old, and the fabric which was placed over it was only worth four dirhams, whereas by the time the period of Hajj arrived, numerous countries and cities had been conquered (i.e. there was availability of more comfort).

On the day of Fateh Makkah (the Grand Victory at Makkah), He ﷺ sacrificed one hundred camels. When He ﷺ entered Makkah while leading the Muslim Army, He ﷺ entered in a state of complete humility and simplicity.

His ﷺ Sacred Head was lowered close to the front portion of the camel cavity (on which one sits on the camel), whereas when any King conquers any place, he enters in a very proud and arrogant manner, walking with his head raised high.

Hazrat Qais ibn Sa'ad Ansari رضى الله عنه and his father were from amongst the respected seniors of the Ansaar tribe. They say that once Nabi Kareem ﷺ blessed our humble home. On His ﷺ return we presented our long eared mule for His ﷺ comfort. When Rasoolullah ﷺ sat on it, Hazrat Sa'ad رضى الله عنه said to his son Qais رضى الله عنه, You too accompany Rasoolullah ﷺ (on His ﷺ return journey). Hazrat Qais رضى الله عنه says, When I accompanied Rasoolullah ﷺ on His ﷺ return journey, Rasoolullah ﷺ said, Qais! Ride together with Me (on the same mule).

It is mentioned in another narration that Nabi Kareem ﷺ said, O Qais! Sit in front of Me, because it is the right of the owner of the conveyance to sit in front.

It is reported that one day a Sahabi was going somewhere on his conveyance (steed), so on the road he saw Nabi Kareem ﷺ, thus out of respect, he dismounted from his steed and got Nabi Kareem ﷺ to sit on the steed. He ﷺ said to him, you sit on the front.

Something even more amazing than that is this which Muhib Tabri mentioned in 'Mukhtasarus Seer'. Once, He ﷺ sat on a long eared mule without any saddle and started off on His ﷺ journey towards Quba. Hazrat Abu Hurairah رضى الله عنه also accompanied Him ﷺ by foot.



He ﷺ said, O Abu Hurairah! Should I have you sit with Me (on the mule)? Hazrat Abu Hurairah رضى الله عنه said, Whatever the Beloved Rasool ﷺ wishes. He ﷺ said, Abu Hurairah, Sit on the mule. Hazrat Abu Hurairah رضى الله عنه jumped up to get onto the mule, but he could not mount the mule properly, so he fell off, and Nabi Kareem ﷺ also reached the ground with him.

Nabi ﷺ then mounted the mule and then asked Hazrat Abu Hurairah رضى الله عنه again, O Abu Hurairah! Should I have you sit with Me (on the mule)?

Hazrat Abu Hurairah رضى الله عنه said, Whatever the Beloved Rasool ﷺ wishes. He ﷺ said, Well then, Come sit on the mule. Co-incidentally, again he was unable to mount the mule properly and he hugged (i.e. grabbed hold of Nabi ﷺ while mounting) and because of him doing this, both of them were unable to keep their balance, and both reached the ground.

For the third consecutive time, Nabi Kareem ﷺ said, O Abu Hurairah! Come and let me have you join Me (on the mule). He says, I then with immense respect said, I take an Oath by Him, Who sent You with the True Word, I do not wish to bring you to the ground from the steed for the third time.

## *Equal Treatment*

Tabri has written that once while Nabi Kareem ﷺ was on a journey. He ﷺ commanded the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين to prepare a ram (sheep). The Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين immediately got up to fulfil this command. One of them said, I will sacrifice it (i.e. I will make Zibah). Another said, I will skin (the animal). The third one said, I will cook it.

Nabi Kareem ﷺ said, I will bring the firewood. The Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين said, Ya Rasool'Allah ﷺ! We are sufficient (to fulfil this task). Nabi ﷺ needs not take any trouble.

He ﷺ said, I know that you are sufficient (i.e. capable), but I am not comfortable with being distinct and apart from you, and that I should just sit between you in a preferential manner (while you do everything).

Almighty Allah is never pleased that a person should sit amongst his companions feeling distinct (i.e. feeling special and having preferential treatment).

## *He ﷺ Habitually Performed His Own Chores*

Once the strap on the Naa'lain Shareef (Sacred Footwear) of Nabi Kareem ﷺ broke. Someone from the Sahaba e Kiraam رضوان الله تعالى عليهم said, Ya Rasool'Allah ﷺ! Please give it to me and I will repair it.

Nabi ﷺ said, I do not wish to remain in a distinctive position (i.e. I do not want special preference), thereby causing discomfort to someone else to do My work.

Once, an envoy from the Court of King Najashi arrived. In order to welcome him and show hospitality to him, Nabi Kareem ﷺ stood up. The Sahaba e Kiraam رضوان الله تعالى عليهم said, Ya Rasool'Allah ﷺ! Allow us to serve him. Nabi Kareem ﷺ said, The King of Abyssinia (Ethiopia) showed immense respect to my Sahaba and was very hospitable to them. I wish to repay him (his kindness) by honouring and serving his representatives.

Nabi Kareem ﷺ used to perform the household chores of His ﷺ family personally. He ﷺ would sew (stitch) His ﷺ own clothes, and He ﷺ would wash His ﷺ own clothing.

He ﷺ would repair His ﷺ own Naa'lain Mubaarak, and He ﷺ would milk His ﷺ own goat. All this was part of His ﷺ Blessed Routine (and part of His ﷺ Blessed Habit). To the best of His ﷺ ability, He ﷺ would not ask anyone to do anything which was related to His ﷺ family.

That which has been mentioned in the Hadith, that He ﷺ would remove lice etc. from His ﷺ own clothing. It must be noted that the words of the Hadith Shareef are **وَيُغْنِي ثَوْبَهُ**. The meaning of **غْنَى** is, to clean one's clothing or to wash the clothing, whereas others have mentioned two meanings for it.

The first being to wash clothes and the second being to look for lice on one's head. (The second meaning is not befitting for the personality of Nabi Kareem ﷺ). It has been mentioned in the Hadith Shareef that neither was a lice ever seen on the Sacred Body of Nabi Kareem ﷺ nor on His ﷺ Sacred Clothing, and nor did a fly ever sit on His ﷺ Body.

The use of the word **يُغْنَى** (in the said narration) means that Nabi ﷺ would look at His ﷺ Blessed clothing in such a manner, as if He ﷺ was searching for something. The aim of doing this was to dust off any dust particles or to dust or any blades of grass etc. from His ﷺ Sacred Clothing. (It could also have been so that it may be a means of educating the Ummah, that if they have lice etc. then they should always check their clothing, to keep it free from this). **And Allah Knows Best.**

Nabi Kareem ﷺ would tie His ﷺ own camels etc. which He ﷺ rode. He ﷺ would even personally take hay etc. for them (to eat). He ﷺ would even assist the servants when kneading dough (to make bread etc.). He ﷺ would even sit together with the house servants and eat with them.

It is written in Mawahib ul Laduniyah that all these actions were not from the routines of Nabi Kareem ﷺ (i.e. these were not things which He ﷺ did habitually). In other words, He ﷺ did these occasionally. This was because there were numerous servants in the Court of Nabi Kareem ﷺ at His ﷺ service. He ﷺ would sometimes perform these tasks personally and during other times, He ﷺ would ask the servants to do them, while on other occasions, He ﷺ would perform the tasks (chores) together with them. When He ﷺ would buy any groceries etc. from the marketplace, He ﷺ would carry it (home) by Himself and He ﷺ would not leave it there for others to carry it (to His ﷺ Blessed Home).

Hazrat Abu Hurairah رضى الله عنه says that, Once, I went to the marketplace with Rasoolullah ﷺ. He ﷺ purchased a 'Saradeel' (loose trousers) for four Dirhams. He said to the person who weighs (the goods), Weigh the items properly for their value. On hearing this, the person who was weighing it said, I have never heard any buyer (customer) saying such a thing, like I have heard today.

Hazrat Abu Hurairah رضى الله عنه said, It is a pity that you do not recognise your Nabi. The person immediately released the scale and stood up with respect and kissed the Sacred Hand of Nabi ﷺ. Nabi Kareem ﷺ pulled His ﷺ Blessed Hand away and said, This is the manner of the non-Arabs (westerners). They behave in this manner with their Kings and Leaders. I am not a King. I am a servant of Allah from amongst you.

It must be noted that Rasoolullah ﷺ said this out of humility, which was part of His ﷺ blessed manner. After this conversation, He ﷺ picked up the Saradeel. Hazrat Abu Hurairah رضي الله عنه said that, I wished to go ahead and take the Saradeel from Huzoor ﷺ so that I could carry it, but the Beloved Nabi ﷺ said, It is the responsibility of the owner of the goods to personally carry them, except when a person is weak or incapable, then you should give your brother a helping hand (i.e. you should assist him).

### *An Explanation*

سراويل is in the meaning of تنبان 'Tumnaan' (loose trousers), which is used to refer to the traditional Paajama (trouser) or the Shalwaar (loose trousers). This is generally the garb of the non-Arabs. From this Hadith, this much can be derived that Rasoolullah ﷺ purchased Saradeel, but it is not known whether He ﷺ wore it or not. Ibn Qayyim (the deviant) wrote in his Kitaab ul Huda that, It seems apparent that if He ﷺ purchased it, then it was purchased with the intention of wearing it.

It has been mentioned in another narration that Rasoolullah ﷺ wore Saradeel. The Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين also wore it with His ﷺ permission, and it was their practice to wear it during His ﷺ apparent physical lifetime. However, the Muhad'ditheen have mentioned this narration of Ibn Qayyim to be Da'eef (weak). **Allah Knows Best.**

It is mentioned in some other Da'eef narrations that Hazrat Abu Hurairah رضي الله عنه said to the Beloved Rasool ﷺ, Ya Rasool'Allah ﷺ! Will You wear a Saradeel? He ﷺ said, Sure, why not! I wear it day and night, while at home and when on journey, for I have been commanded to conceal the private parts of the body, and there is no garb better than this to conceal the body.

Ibn Hib'ban, Tabrani and Aqeeli also reported this Hadith, but their Isnaad (chain of transmissions) are weak and further because the basis of this Hadith is Yusuf Ibn Ziyaad Waasti and he is an extremely weak narrator.

It is mentioned that on the day when Ameer ul Mo'mineen Hazrat Uthman e Ghani Zun-Noorain رضي الله عنه was martyred, he was wearing a Saradeel at that time. If someone wishes to read the details on this discussion, he should study Sharh Safar us Sa'adat. I discussed this topic with immense detail in the said book.

### *Another Manifestation Of His ﷺ Humility & Modesty*

It is reported that a person once came in the Holy Presence of Nabi Kareem ﷺ and on observing the natural Awe-Inspiring Personality of Nabi Kareem ﷺ and he started to tremble and shiver. While observing his condition, Nabi Kareem ﷺ gave him encouragement and solace by saying,

Take control of yourself. Do not be afraid. I am not any King, but rather My Mother gave birth to Me and I am from the Quraish Family which eats 'Qadeed'. 'Qadeed' is meat which has been dried which is usually the food of the poor and the needy.

Once, a woman whose mental state was not stable, visited the Holy Court of Rasoolullah ﷺ. She said, I have come to you because of some need. He ﷺ said, Sit on any street or marketplace of Madina Tayyibah you wish to and I will sit with you and I will fulfil your need (request). So, Nabi Kareem ﷺ sat with her and fulfilled her request.

It has been mentioned in Sahih Bukhari that when the Baandis (handmaids) of Madina would come, they would hold the Blessed Hand of Nabi Kareem ﷺ and take Him ﷺ wherever they wished to. In order to please their hearts, Nabi Kareem ﷺ would go where they requested.

It must be noted that this was not only specific to the handmaids, but mentioning them specifically is an exaggeration (i.e. a hyperbole). In fact, if anyone came and asked Him ﷺ to go with them, be it a male or female, a handmaid or free woman, He ﷺ went where they requested. In other words, He ﷺ would not refuse to go to where He ﷺ was requested, even if it meant that He ﷺ had to go outside of Madina Shareef.



One cannot imagine humility and modesty more than this and dislike for pride more than this. Nabi ﷺ did not feel uneasiness or inconvenience in such actions, even if He ﷺ was requested to go somewhere by a poor widow, He ﷺ would kindly oblige.

### *Fulfilment Of Promises*

It is in Sahih Bukhari Shareef from Hazrat Abdullah Ibn Abil Hamsa, that he says, before the Beloved Rasool ﷺ announced His ﷺ Nubuw'wat, I had purchased something from Him ﷺ and some amount was still outstanding. I promised Him ﷺ that I would come here (to the particular location) with the amount, but then I forgot about it. I only remembered after three days. I rushed there (frantically), and I found Nabi Kareem ﷺ still waiting at that spot. He ﷺ said, You have caused Me distress. I have been waiting here for you, for three days.

In this incident, one is able to observe the height and grandness of the humility, the patience, and the fulfilment of a promise which the Beloved Rasool ﷺ demonstrated.

It has been mentioned, similarly, about Hazrat Isma'eel عليه الصلوة والسلام. Almighty Allah said,

إِنَّكَ كَانَتْ صَادِقَ الْوَعْدِ

**He Was Indeed True In His Promise**

Some pious adherents of the Shara' Muhammadi guarded this Sunnat. It is mentioned about Mahboob e Subhani Ghaus e Samdani Hazrat Shaykh Abdul Qaadir Jilani رضى الله عنه that upon the promise of someone, he waited at a particular place for an entire year, and the one whom he waited for was Hazrat Khidr عليه الصلوة والسلام.

### *Special Blessings*

It was the practice of the handmaids in Madina that they would take vessels of water and present themselves in the Sacred Court of Rasoolullah ﷺ. He ﷺ would place His ﷺ Sacred Hand into it. They would take the blessed water and then sprinkle it over the sick. Sometimes they would bring cold water with them in the winter months, but in order not to hurt their feelings, Nabi Kareem ﷺ would place His ﷺ Blessed Hand in it. From this practice, it is evident that to take such blessings from the pious personalities and from the blessed elders is permissible.

## *His ﷺ Polite Manner Of Interaction With The Pure Wives*

The polite and kind manner in which the Beloved Rasool ﷺ treated His ﷺ Pure Wives, and the manner in which He ﷺ interacted with them, was unique and very beautiful. He ﷺ would watch over them and He ﷺ would rest and relax with them.

Nabi ﷺ would invite the little Ansari girls over and they would play by Hazrat A'isha رضي الله عنها. When Huzoor ﷺ would drink water from a vessel (container etc.), He ﷺ would place His ﷺ Sacred Mouth on the exact area from which Hazrat A'isha Siddiqa رضي الله عنها drank. At times, He ﷺ would hold the wrist of Hazrat Ummul Mo'mineen A'isha رضي الله عنها and drink from the area which was touched by the lips of Hazrat A'isha رضي الله عنها.

Nabi Kareem ﷺ would give His ﷺ Miswaak to Hazrat A'isha رضي الله عنها for her to refresh it, and she would then put the Miswaak into her blessed mouth and chew on it to soften it. He ﷺ would then take the Miswaak from her mouth and place it in His ﷺ Blessed Mouth. This practice of Nabi Kareem ﷺ proved His ﷺ immense humility and His ﷺ deep love for Ummul Mo'mineen A'isha Siddiqa رضي الله عنها.

Sometimes the Beloved Rasool ﷺ would lean against the side of Hazrat Ummul Mo'mineen A'isha رضي الله عنها and kiss her out of affection, even though He ﷺ would be in the state of fasting.

Sometimes He ﷺ would have the Abyssinians display their archery skills, for her to watch. During this time Ummul Mo'mineen رضي الله عنها would have her face (cheeks) on the Blessed Shoulder of Rasoolullah ﷺ. All these memories are when Ummul Mo'mineen Sayyida A'isha Siddiqah رضي الله عنها was still very young.

Once, out of affection and compassion, Rasoolullah ﷺ arranged a race between Him ﷺ and Hazrat A'isha رضي الله عنها. Both of them ran together, and Hazrat A'isha Siddiqah رضي الله عنها ended the race first.

After some time went by, another race was set between both of them. In this race, Hazrat A'isha Siddiqah رضي الله عنها remained behind and Nabi Kareem ﷺ finished the race first. The reason for this is that when the first race was ran, Hazrat A'isha Siddiqah رضي الله عنها was very thin and slim, and in the second race she had increased somewhat in weight.

With a smile, Nabi Kareem ﷺ said to her, Today the pay back for the other day has been discharged. On that day you went ahead of Me, and today I got the opportunity to go ahead of you.

Once, the Beloved Nabi ﷺ was at the home of Ummul Mo'mineen Hazrat A'isha Siddiqah رضي الله عنها, so Ummul Mo'mineen Hazrat Umme Salma رضي الله عنها sent some food. Hazrat Sayyida A'isha's hand collided with the plate of food, and the plate (vessel) fell to the ground and broke, and the food was strewn over the floor.

The Beloved Rasool ﷺ picked up the pieces of the plate and then put the food into another vessel, and He ﷺ apologised to those who were present. He ﷺ then took another vessel from the house of Ummul Mo'mineen A'isha Siddiqah رضي الله عنها and then had some food cooked, and filled it into the vessel and had it sent to her (Umme Salma's رضي الله عنها) home with a servant, and having the servant convey His ﷺ Message that, A vessel in place of a vessel and food in place of food.

From this Hadith, it has become evident that in the condition related to the sense of honour, women should not be called to account and cross examined, because in such times due to immense anger, the intellect (i.e. senses) become veiled. Since this incident has to do with self-honour, it is mentioned in the Hadith Shareef that in the condition of envy and self-honour, women do not understand the pros and cons.

Once Ummul Mo'mineen Hazrat Sauda رضي الله عنها brought some gravy (soup) for the Beloved Rasool ﷺ, so Hazrat Ummul Mo'mineen A'isha رضي الله عنها said to her, You should drink it yourself. However, Ummul Mo'mineen Hazrat Sauda رضي الله عنها did not drink it, so again Hazrat A'isha رضي الله عنها said, I said that you should drink it, or else I will apply it to your face. Hazrat Sauda رضي الله عنها did as if she had not heard what was being said and did not drink the soup, so Hazrat A'isha رضي الله عنها rubbed it on her face. Rasoolullah ﷺ was observing all of this with a smile, then smiling He ﷺ said to Hazrat Sauda رضي الله عنها, O Sauda! You too rub it on A'isha's face.

So, Ummul Mo'mineen Hazrat Sauda رضي الله عنها also rubbed the soup on Hazrat A'isha's face. Rasoolullah ﷺ went on laughing (i.e. smiling immensely).

This is how Rasoolullah ﷺ was with His ﷺ Pure Wives. He ﷺ never held them accountable or cross questioned them when it came to the matters of their self-honour (integrity) and their temperament.

He ﷺ regarded them exempted in such matters. Whenever there was the need to make a just decision between them or if there was the need to effect a Shariah Ruling relating to them, then He ﷺ would do so in a very soft and gentle manner.

## *A Brief Analysis Of The Blessed Life Of Rasoolullah ﷺ*

Whoever does an in-depth analysis and study of the Blessed Life of the Beloved Rasool ﷺ, it will become very apparent to him about how well and how politely the Beloved Rasool ﷺ treated His ﷺ Blessed Wives and Children, His ﷺ Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين, the needy and the destitute, the orphans, the widows, the guests and others who visited Him ﷺ. Such kindness and courtesy cannot even be imagined in anyone else amongst the creation.

With all this, He ﷺ was so strict and firm in guarding and protecting the limitations and the Shar'i and Deeni Rights, that none can reach this level of perfection. It is absolutely impossible for anyone to reach the Grand Character and the Virtuous Actions of Nabi Kareem ﷺ and this is because all of these Grand Virtues and Excellences, and His ﷺ Blessed Appearance and Blessed Life, are Mu'jazaat (Prophetic Miracles) and the Grand Signs of His ﷺ Prophethood.

Nabi Kareem ﷺ was very cheerful with excellent manners and very pleasant natured. Most often, He ﷺ would speak to the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين very openly. At times, he would even be light-hearted with them (in a humorous way befitting His ﷺ Grand Excellence), and the aim of this was to please their hearts, grant satisfaction to their hearts, and to encourage them.

When He ﷺ would be light-hearted and humorous with them, then His ﷺ pure humour would be free from any lies and pretence. His ﷺ light-hearted conversations and the gist of such humour would be the illustration of righteousness and truth.

He ﷺ would play with the little children and make them sit on His ﷺ Blessed Lap. He ﷺ would accept the invitation from every freeman, slave, handmaid or poor person. Whenever anyone in Madina Shareef would be ill, He ﷺ would go to visit the sick person.

It must be noted that there are some Ahadith which forbid playing and joking. What is meant by this, is to forbid one wasting excessive time in playing and entertainment. Excessiveness in this refers to that whereby one becomes neglectful and oblivious of the Remembrance of Almighty Allah and his Deeni responsibilities and duties (i.e. from the teachings of Deen).

Only to spend such an amount of time in playing (i.e. exercising etc. within the limitations) which does not cause the heart to become oblivious, is permitted. If playing (having pure fun etc.) is to please someone's heart, and out of affection, to please someone, then this type of playing is desirable and lawful, just as it was the Blessed Practice of Nabi Kareem ﷺ (with children and His ﷺ Family etc.).

The reality of the matter is that if humility, a polite and affectionate approach, and having a cheerful and pleasant nature, and other such beautiful attributes were not part of the Beloved Rasool's ﷺ Exalted Character, then who would have had the courage or audacity to sit in



His ﷺ Holy Presence or to even speak to Him ﷺ, because His ﷺ Magnificence and Grandeur, His ﷺ Awe-inspiring Authority, His ﷺ Grand Eminence and Dominance is at a very grand and exalted height.

While explaining the wisdom behind this, the Historians (Biographers of His ﷺ Sacred Life) have written that after praying the Sunnats of Fajr, Nabi Kareem ﷺ would talk to Ummul Mo'mineen Hazrat A'isha Siddiqah رضي الله عنها if she were not resting, otherwise He ﷺ would rest on the ground on His ﷺ side, and thereafter, He ﷺ would come out (of His ﷺ Sacred Chambers) and perform the Fard Salaah.

This was because, from the time night would commence, and due to Him ﷺ standing in worship, reciting the Qur'an and the recitation of Zikr etc. and due to the manifestations of special blessings and secrets which would descend upon Him ﷺ, and due to the Special Closeness He ﷺ attained while in Allah's Remembrance, in the Divine Court of Almighty Allah, and His ﷺ Communication with Almighty Allah, He ﷺ would enter such a state of Jalaal (Spiritually Intense Condition), that none could come before Him ﷺ when in this intense condition, and none has the power and the capability to truly explain it and none has the courage to explain this (in its real sense).

None would even have the desire or courage to speak to Him ﷺ or to meet with Him ﷺ, or to sit in His ﷺ Blessed Presence while He ﷺ was in this profound state of spiritual absorption.

So, Huzoor ﷺ would speak to Ummul Mo'mineen Hazrat A'isha Siddiqa رضى الله عنها in order to allow this condition to change, or He ﷺ would rest on the ground on His ﷺ side, so that He ﷺ may share the company of Hazrat A'isha رضى الله عنها or because the ground (dust) is the actual foundation of human nature, so this would draw Him ﷺ back into a calm and approachable condition.

Thus, when He ﷺ would come out of this profound exalted spiritual state, He ﷺ would then direct His ﷺ attention towards the servants of Almighty Allah. It was due to this that Nabi Kareem ﷺ was so gentle and compassionate towards the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين. Just as it is in the Command of Almighty Allah,

وَكَانَ بِالنُّبُوِّ مَنِينٌ رَحِيْمًا

### **And He is Compassionate Towards The Believers [Surah Al Ahzaab (33), Verse 43]**

The same point has been mentioned in Mawahib ul Laduniyah and also in Madkhal by Imam Ibn Al-Haaj. This humble servant and writer of these lines (i.e. the author) Abdul Haq Delhvi says that this condition is not only specific in this Exalted Station.

In fact, Rasoolullah ﷺ was always in the Highest Heavenly Assembly and was always Blessed with the Most Eminent and Exalted Closeness. In the inner sense, He ﷺ had no contact, communication and connection to any other creation, except that He ﷺ was

appointed by the Divine Command of Almighty Allah to invite the people towards the Commands of Almighty Allah and to propagate these Commands, and because of the Mercy and Compassion which He ﷺ felt for Allah's Creation, the Beloved Rasool ﷺ would manifest His ﷺ attention which is (always) in The Divine Court of The Oneness of Almighty Allah, through His ﷺ special humanly physical position, and would thus (be able to) associate and sit with the Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين.

## أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

### **Did We Not Expand For You Your Chest [Surah Al-Inshirah (94), Verse 1]**

Being the one worthy of this Command, He ﷺ was blessed with this special favour and splendour (from Allah), so that with True Righteousness, He ﷺ could gather this and the inviting of the people towards the True Word in the most perfect and best manner. The night time and the time of Subho Saadiq (true dawn) are very special moments from His ﷺ time. In connection with the perfection and splendours, this grand station is unique to the Beloved Rasool ﷺ. With the exception of Him ﷺ, due to sincerely obeying Him ﷺ the Awliya e Kiraam have also been afforded some share from this.

## *The Pure Humour And Recreational Interaction Of Rasoolullah ﷺ*

The impressions and the blessings of the recreational interactions (active nature) of Rasoolullah ﷺ are boundless. To calculate them are from amongst those things which cannot be calculated. Once, the step-daughter of Rasoolullah ﷺ who was the daughter of Ummul Mo'mineen Hazrat Umme Salma رضي الله عنها visited Him ﷺ. He ﷺ had just come out after taking a bath, so out of pure humour (playfulness as it befits His ﷺ Excellence), He ﷺ sprinkled some droplets of water on her face. Through the Blessings of this, her beauty became so heightened, and she became so beautiful that until the day she had passed away, the signs of youthfulness still remained (on her face).

Hazrat Mahmood Ibn Rabi' رضي الله عنه was a very young Sahabi. He was only five years old when the Beloved Rasool ﷺ Graced his humble home with His ﷺ Holy Presence. There was a well in his home, so Rasoolullah ﷺ drank water from its pail and then out of pure humour, He ﷺ put the water from His ﷺ Sacred Mouth onto his face. Through the Blessings of this, he was blessed with such a powerful memory, that he was counted amongst the senior and very eminent Sahaba e Kiraam رضوان الله تعالى عليهم اجمعين. Hadith narrated by him have been reported in the Bukhari Shareef.

## *A Gift of Vegetables*

There was a Sahabi by the name of Zaahir رضى الله عنه who lived in the village and every now and then, he would present some vegetables from the village (farmlands) to Nabi Kareem ﷺ which He ﷺ preferred. On his return, Rasoolullah ﷺ would present him with clothing and other gifts from the Holy City. Nabi Kareem ﷺ regarded him as a beloved friend and He ﷺ would say, I have a friendship (special bond) with Zaahir. I am his city Friend.

Once, Nabi Kareem ﷺ went to the marketplace and found Zaahir standing there, so from behind him, Rasoolullah ﷺ placed His ﷺ Blessed Hands over his eyes and embraced him, and his back then touched the sacred chest of Rasoolullah ﷺ. He did not see Rasoolullah ﷺ coming, so he could not figure out what was happening and who had placed their hands over his eyes. So, he said, Who is it? When he realised that Rasoolullah ﷺ is standing behind him, he pressed his back even more against the Sacred Chest of Rasoolullah ﷺ and did not wish to un-attach himself personally.

So Rasoolullah ﷺ said, Is there anyone who would like to purchase a slave? Zaahir رضى الله عنه (in humour) said, Ya Rasool'Allah ﷺ! You have classified me as defected property, not of a significant value.

Rasoolullah ﷺ said, In the Court of Almighty Allah, neither are you cheap nor of insignificant value, but rather you are very precious.

## *Finding Faults In Food Is Contrary To The Sunnat*

It is also from the humility of Rasoolullah ﷺ that He ﷺ never found faults in food. If He ﷺ wished to eat something, He ﷺ would do so, and if He ﷺ did not wish to, then He ﷺ would not. He ﷺ never said that, this food is not good or that the salt is less or the gravy is too weak or too thick.

From this Blessed Habit of Nabi ﷺ it has become evident that we should not look for faults in food. Some of the Ulama e Kiraam have said that, If there really is some weakness in the food, then it should be pointed out, so that the person who has cooked it, does not make the same mistake in the future. He can be told that the food has not cooked appropriately, and the products have been wasted. To say such is permissible. However, in doing this, the feelings of the person who cooked the meal will be disappointed. It is more appropriate to remain silent instead of saying anything to him (or her).

## *Do Not Slander The World And Do Not Swear At It*

It is also from the humility of Rasoolullah ﷺ that even though people generally swear at the world (i.e. the era, time and weather etc.) and are rude in the manner in which they address it and look at it with contempt. He ﷺ said, Do not slander the world (the era) and do not swear at the world, for the world is a very good conveyance,

which saves a true believer from mischief and takes him towards virtue and goodness.

The Beloved Rasool ﷺ also forbade us from swearing at the Era and Time (Zamaana). It is mentioned in the Hadith e Qudsi that (Almighty Allah says),

لَا تَسُبُّوا الدَّهْرَ فَإِنَّ الدَّهْرَ

**Do Not Swear At The Era (Time), For I Am The Time.**

**Translator's Note:** In the annotation of this Hadith Shareef it has been mentioned that what it really means is that, Almighty Allah says, Do not swear at Time, for I am the One Who Gives time (the era and the weather etc.) or it means I am the One who transforms and changes it. Here swearing is in the sense when people say things like, today the weather is bad, or such a terrible day etc. This should not be done. [End]

### *No Guard Or Sentry*

Like the worldly Kings have guards and sentries at their courts, the Beloved Rasool ﷺ had no guard or sentry at His ﷺ Most Sacred Court. If anyone wished to visit His ﷺ Holy Court, it only depended on the Holy Permission of Rasoolullah ﷺ, and this was so that none should disturb or intrude on the privacy of the Noble Family of

Rasoolullah ﷺ while He ﷺ was in His ﷺ Sacred Private Chambers, and so that there should be no intrusion in His ﷺ Blessed Routine.

### *Our Nabi's ﷺ Humility & The Other Ambia e Kiraam عليهم الصلوة والسلام*

It was also from the humility of Nabi Kareem ﷺ that He ﷺ would not encourage anyone to give Him ﷺ status over the other Ambia e Kiraam عليهم الصلوة والسلام, just as it is His ﷺ Blessed Word that,

لا تفضلوني على يونس بن متى ولا تخيروني على موسى

### **Do Not Give Me Status Over Yunus عليه السلام And Do Not Give Me Grandness Over Moosa عليه السلام**

There are other narrations as well which are like this one. His ﷺ Blessed Statements such as,

انا سيد ولد آدم

### **I Am The Leader of The Children of Adam**

And other narrations like it are the reality of the matter, and this was to show gratitude upon the Special Blessings of Almighty Allah, and it was said in the obedience to Almighty Allah. Some Ulama have said that, Like some other Blessed Words, these were also before He ﷺ had announced His ﷺ Nubuwwat, because it is proven and manifest that He ﷺ is the Leader of all the Ambia e Kiraam and



Rusoolaan e Izaam ﷺ, and there is also the Revelation from Almighty Allah regarding this. Allah-Willing I (Shaykh Muhaq'qiq) will discuss this in detail later (in the book).

### *Preceding In Conveying Salaam*

This Blessed Habit also glowed with humility. It was His ﷺ Blessed Habit that He ﷺ would always precede in conveying Salaam to anyone who presented himself in His ﷺ Sacred Court, and He ﷺ would also respond to the Salaam of anyone who conveyed Salaam to Him ﷺ.

At this point, it must be said that this is glad tidings for those who are blessed with the good fortune to present themselves at the Raudha e Mubaarak (The Sacred Shrine) of Rasoolullah ﷺ, that when in the apparent physical worldly lifetime of Nabi Kareem ﷺ it was His ﷺ Blessed Manner to precede in conveying Salaam to all those who presented themselves in His ﷺ Holy Presence, then why would He ﷺ not precede by blessing those who present themselves at His ﷺ Sacred Court even now, with His ﷺ Blessed Greetings of Salaam!

Hence, there are some fortunate and blessed personalities who were miraculously blessed with hearing the Salaam of the Beloved Rasool ﷺ with their ears, from the Sacred Lips of Rasoolullah ﷺ.

Indeed, the Beloved Rasool ﷺ is Rahmat (Mercy) unto His ﷺ Ummat during His ﷺ apparent worldly life, and He ﷺ is Mercy unto His ﷺ Ummah even after (apparently) leaving this physical world.

The fortunate and blessed ones have been blessed with this glad tidings from the Holy Qur'an as well, just as Almighty Allah says,

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ

**And When They Humbly Present Themselves Before You, Who Bring Imaan In Our (Grand) Signs, Then Say To Them, Salaam (Peace) Be Upon You. [Surah Al-An'am (6), Verse 54]**

## *The Generosity of Rasoolullah ﷺ*

According to the lexical meaning, 'Jood and Sakha' (Generosity and Kindness) are alike. It has been mentioned in the dictionary Qamoos that generosity is kindness, and kindness is generosity. It has been mentioned in the dictionary Sur'rah that, Jood and Sakha has been interpreted as courageousness. It has been mentioned that generosity is a natural and innate quality. In other words, it is a quality which is present in the natural sense. The opposite of miserliness is generosity. This is also from amongst natural requisites, because miserliness is a personal and inherent action of man, whereas to use the word 'Sakha' for Allah's Divine Being (in the sense as it is attributed to humans) is not permissible, but His Divine Being is free from all innate and physical attributes. It must be further noted that the opposite of 'Jood' is miserliness, and miserliness finds path through one's habit and thus it is acquired.

In this sense, every 'Sakhi' person can be 'Jawwad', but every 'Jawwad' person cannot be 'Sakhi'. The is in the sense that 'Jawwad' is one who gives without any purpose (i.e. selflessly) and he gives without the objective of attaining any reward or remuneration, and is thus praised for this. (In the real sense) This is the Grand Attribute of Almighty Allah, because it is Almighty Allah, Who Gives all the apparent, hidden, materialist, spiritual, sensual and intellectual blessings and splendours without any motive (as He is Free from this) and without any reward (as He is free from this as well).

After the Divine Being of Almighty Allah, the greatest 'Jawwad' (Munificent One) of all the generous ones and the Most Generous of All the Generous ones is Rasoolullah ﷺ.

After Rasoolullah ﷺ this blessing has been afforded to the Sahih ul Aqida Ulama e Kiraam of His ﷺ Ummah, who spend their days and nights striving to propagate this Deen (Religion of Islam).

It has been mentioned in the Hadith Shareef that,

اللّٰهُ اَجودُ جوداً اَنتُم اِنّا اَجودُ بَنى اَدمَ وَاَجودُ هُم مِّنْ بَعْدِى رَجُلٌ عَلَّمَ عَلِيّاً وَنَشَرَهُ

**Allah Is The Most Munificent, And I Am The Most Munificent Amongst The Children of Adam, And Most Generous Amongst Them After Me, Is That Person Who Attains Knowledge Of Deen, And Propagates It.**

## *Benevolence And Beneficence*

Qadi Iyadh Maliki رضى الله عنه also added 'Karam' (Benevolence) 'Samaahat' (Beneficence) under this topic. He says that Jood, Karam, Sakhaawat and Samaahat are all very similar in meaning, but the views of the Ulama e Kiraam differs from this.

To happily spend something which is of good quality and valuable and precious, is regarded as 'Karam' (Benevolence). It is also known as 'Hurriyat' which in a sense means free (liberated) man. Hurriyat contrasts with 'Nadhaalat' the meaning of which has been mentioned in the dictionary Sur'rah, to mean ignoble. It is this which is the origin of نذل and نذيل is this. It is mentioned in the dictionary Qamoos that,

النذل والنذيل الخسيس من الناس المحتقر في جميع احواله

In other words, نذل and نذيل is referred to that person who is very miserly amongst the people and who is very lowly and ignoble in his affair. 'Samaahat' is such a quality, through which a person gives preference to others over his own need and gives it away to someone else. The opposite of 'Samaahat' is 'Shakaas', the meaning of which is to be of harsh habits (ill-natured), like it is said, رجل شكس 'An ill-natured man' or when it is said, وقوم شكس, in other words, this is a rude nation.

## *Generosity Explained*

‘Sakhaawat’, in other words, Generosity, refers to spending your wealth comfortably and with ease, and to abstain from attaining that which is good and valuable. ‘Jood’ has also been taken in the same context. ‘Taqteer’ contrasts with ‘Jood’ which refers to being miserly in spending. It has been mentioned in the dictionary Sur’rah that, to be miserly and hold back in spending for your wife and children (i.e. for your household) is called ‘Taqteer’.

Hazrat Qadi Iyadh Maliki رضى الله عنه says, Those Blessed Traits and Attributes of Rasoolullah ﷺ which all became aware of, were such that none of them could be matched in any way. In fact, one cannot even imagine or think of being equal to Him ﷺ in any way whatsoever.

It is in Bukhari Shareef from Hazrat Anas رضى الله عنه. He says that, Rasoolullah ﷺ is Ahsanun Naas (The Best and Most Beautiful Amongst The Entire Mankind), Ajwadun Naas (The Most Generous Amongst The Entire Mankind), and Ashja’un Naas (The Bravest Amongst The Entire Mankind).

Therefore, His ﷺ Blessed Personality and Qualities were the Most Exalted amongst all the people, and He ﷺ was of the Most Perfectly Moderate Nature amongst all the people, and indeed one who is blessed with such beautiful traits, His ﷺ very action is indeed the Best of all Actions, His ﷺ Appearance is the Most Beautiful of all

appearances, and His ﷺ Character, is The Most Noble Character. Rasool e Akram ﷺ is the Grand Embodiment of all the best of the most unique physical and spiritual attributes, and the Grand Collection of the Most Beautiful Appearance and the Most Splendid Character. He ﷺ was the kindest and the most giving and the most generous amongst all the people.

It has been mentioned in the Sahih Ahadith that never was Nabi Kareem ﷺ asked something or never was anything requested from Him ﷺ and He ﷺ said 'Laa', in other words 'No'. Whenever anyone asked anything of Him ﷺ, He ﷺ would bless them with it. In saying His ﷺ Na'at, the renowned Arabian Poet 'Farazdaq' said,

ما قال لا قط إلا في تشهيدِهِ      لو لا التشهيدَ كانَتْ لاءُهُ نَعْمَ

**He ﷺ Never Said The Word 'Laa'**  
**Except In The Tashah'hud**

**Instead Of 'Laa' He Would Have Said 'Yes',**  
**If There Was No 'Laa' In The Tashah'hud**

Someone translated that Arabic couplet into a Persian couplet in such a manner whereby he praised one of his tyrants, who was not deserving of this praise. Allah Forgive him.

نزفت لابر زبان مبارکش هرگز  
مگر باشهد ان لا اله الا الله

Whenever someone would come with his need in the Holy Court of Rasoolullah ﷺ and if hypothetically speaking He ﷺ did not have anything to give him at that time (for in the real sense it is impossible), then He ﷺ paused a bit and would speak to him in a pleasant manner to comfort his heart and then giving him encouragement He ﷺ would indirectly express regret, but He ﷺ would never directly say, I cannot give you such and such a thing.

The Ulama e Kiraam have stated that the Beloved Rasool ﷺ would never use the word 'Laa' (i.e. No or any direct word of rejection) when it came to being requested for anything, and it was also not necessary that He ﷺ may not have used the word 'Laa' to express regret (but it would not be to refuse assistance or reject the person's plea).

He ﷺ did use the word 'Laa' in the context of a valid reason to a particular group of people. That group of people demanded steeds to go into a certain battle, so He ﷺ said, لا اجد ما احملكم عليه, (i.e. I am not finding a suitable steed (conveyance) on which I may have you all ride). The Ulama e Kiraam have said that there is a clear difference between saying لا اجد ما احملكم عليه and لا احملكم (i.e. I cannot provide you all with a conveyance). Even though in the matter of the Ash'aris, upon them asking for steeds (conveyance) the words لا احملكم have also been mentioned.



In fact, it has been mentioned in some narrations even an oath is mentioned **والله لا احيلكم** (i.e. By Allah! I cannot provide you all with a conveyance). The specification here is maintaining that there was no means of conveyance (steed etc.) available (at that time), and even those who were asking for it, would themselves not have been unaware of this (situation), that there was indeed no steeds available. After knowing this, they would have still been insisting and they would have been stubborn in this matter, and they would have become disrespectful, so to punish and suppress their rebellious behaviour, He ﷺ adopted this approach of cautioning them. Hence, this situation compared to the general situation (the normal situation), would have been regarded an exception and the reason for the exclusion. This is how it has been explained in Mawahib ul Laduniyah.

This humble servant (Hazrat Shaykh Abdul Haq Muhad'dith Delhvi رضى الله عنه) says, it is indeed correct that the word 'Laa' was not mentioned from the Blessed Mouth of Nabi Kareem ﷺ and this was in the sense of rejection and negation of miserliness, and hence this is the evidence of His ﷺ generous heart and the generosity which flowed from His ﷺ Blessed Hands. The Blessed Manner of Rasoolullah ﷺ was not that of how the misers and such weak people make apparent their way. The non-usage of the word 'Laa' is in fact pointing in the direction of this very gist and is a veiled reference which is implying that the word 'Laa' was never uttered by His ﷺ Blessed Tongue for any other reason.

As for that which is on the tongues of the laymen and the elites about the grandness of the Beloved Rasool ﷺ, that when someone asked or requested something from Rasoolullah ﷺ, He ﷺ would surely give it to him, is the proof of His ﷺ Generosity and Beneficence. What is meant by this, is that whenever a person asked for anything, then if it was something that he was deserving of and it was the right time for him to have it, then it would be given to him (اعطاء ما ينبغي, i.e. whatever was due would be given).

At times, He ﷺ would act based on the situation and based on the condition of the one asking, and due to the need for some temporary prudence. An example of this is that sometimes even requesting governorship and administrative authorities, it would not be given, so that the managing and administrative affairs of the people is not disturbed and so that there is no hindrance in the rectification of the condition of the one asking.

At times, He ﷺ would not immediately give the person what he is requesting, so that the person does not become absorbed in greed and the desire to ask (more than is required) and thus becoming habitual of doing this. One example which somewhat implies such a situation is the matter of Hazrat Hakeem Ibn Hizaam, whereas he was well accepted in the Holy Court of Rasoolullah ﷺ and he was the nephew (sister's son) of Ummul Mo'mineen Hazrat Khadijatul Kubra رضي الله عنها. In other words, once even though he requested for something, Nabi Kareem ﷺ did not give it to him, and He ﷺ said, I can give it to you, but with this, there will be a form of malice and abhorrence.

He ﷺ then advised him by saying, ‘To the best of your ability, avoid asking for anything.’ It is reported that after he heard these Blessed Words of Advice and Caution, the state and condition of Hazrat Hakeem Ibn Hizaam رضى الله عنه became such, that even if his whip fell from his hand, he would not ask anyone to pick it up for him.

There is a similar narration related to Hazrat Abu Zarr Ghifaari رضى الله عنه. He requested for something in the Holy Court of Rasoolullah ﷺ, so the Beloved Rasool ﷺ said, ‘O Abu Zarr! You are weak and feeble. Do not ask for any such thing and do not request such from anyone, to the extent that if your stick or your whip falls onto the ground, then do not ask anyone to pick it up for you.’

Hazrat Abu Zarr Ghifaari رضى الله عنه was a very great Zaahid (Ascetic) and he was counted amongst the Senior and Highly Acclaimed Sahaba e Kiraam. In fact, his view was that to amass wealth and hoard wealth is Haraam, even if it is after you have already paid your Zakaat.

There is also mention in a Hadith Shareef that once the Beloved Rasool ﷺ gave something which was meant to be given to a particular group of people. Hazrat Umar e Farooq رضى الله عنه requested that it be given to a particular person whose condition and needy situation, he was aware of, and together with this he said,

هُوَ مُؤْمِنٌ فِيمَا أَعْلَمُ يَا رَسُولَ اللَّهِ

**Ya Rasool'Allah ﷺ! As Per My Knowledge,  
He Is A Believer.**

He repeated these same words thrice, so upon this, Rasoolullah ﷺ said, **There Are Many Such People, Based On Their Condition Which I Am Observing, And For The Betterment Of Their Condition, They Should Not Be Given Anything.**

Rasoolullah ﷺ said these words twice in the same manner, and in the same way Hazrat Umar رضى الله عنه made the request. After he insisted for the third time (concerning this situation) persistently, the Beloved Rasool ﷺ said that which has been mentioned before. At this stage, it is about making your character a manifestation of how Almighty Allah made you to truly be, because when Almighty Allah makes any of His servants His Beloved, then in order to bless him with the precious treasure of His Special Closeness, He takes him away from the luxuries of the world, and for the one whom He does not keep as His Beloved, and to deprive him of this precious treasure of His Special Closeness, then he causes him to be absorbed in the excessiveness of wealth and worldly luxuries.

From this, there can be a probability, that when the Beloved Rasool ﷺ said those words, the word 'Laa' was not mentioned from His ﷺ Blessed Lips, but rather He ﷺ mentioned what He ﷺ intended to, in some other way. However, even in this case the objective and the

aim should be kept in mind. It is easy to change words from their position, by saying something before or after. **And Allah Knows Best.**

The gist of this entire discussion is that the Beloved Rasool ﷺ would never send away anyone who came to ask for something, empty handed. If at that particular moment there was (apparently) nothing available for him, He ﷺ would say, **Go And Secure A Loan On My Name. As Soon As I Receive Something, I Will Pay The Debt.**

### *Assisting The Needy Through A Loan*

It is reported that someone with a need once came to Him ﷺ, so He ﷺ said, I do not have anything with Me presently. Go and take a loan.

Hazrat Umar e Farooq رضي الله عنه said, Ya Rasool'Allah ﷺ! Almighty Allah has not made You liable for that which You do not have presently in Your possession, so why are You permitting the person to take a loan (on your behalf)?

The Beloved Rasool ﷺ was not very satisfied with these words of Hazrat Umar e Farooq رضي الله عنه, then an Ansari Sahabi رضي الله عنه (who was also present there) said, Ya Rasool'Allah ﷺ! Bestow in abundance and have no fear regarding any shortage from the Creator of The Arsh.

On hearing this, the Radiant Face of the Beloved Rasool ﷺ began to glow even brighter with happiness, and He ﷺ said, It is this which I have been Commanded.

It is mentioned in Tirmizi Shareef that once nine thousand Dirhams were presented to the Beloved Rasool ﷺ. He ﷺ placed it on a grass mat and started distributing it, to the extent that all those Dirhams were given away in that very session.

### *The First Amounts of Khiraaaj & Its Distribution*

It is reported in Sahih Bukhari from Hazrat Anas رضى الله عنه. He says that some wealth (valuables) came to the Beloved Rasool ﷺ from Bahrain. He ﷺ had it spread out in the outer court of the Masjid, and He ﷺ himself exited that area. He ﷺ did not even raise His ﷺ Blessed Eyes to look towards those riches.

When He ﷺ returned to the Masjid, He ﷺ first performed Salaah and thereafter directed His ﷺ attention towards the valuables. Each person received at least something or the other from that wealth, until all the wealth was finished.

During the distribution process of the valuables, Hazrat Ab'bas Ibn Abdul Mut'talib رضى الله عنه (the paternal uncle of Nabi ﷺ) also presented himself in the Presence of Rasoolullah ﷺ and said, Ya Rasool'Allah ﷺ! Please grant me something from this wealth as well. I have paid the expiation for myself and Aqeel. The Beloved Rasool ﷺ put so much of wealth in his sheet (shawl) that he could not carry it (due to

the weight). He said, please ask someone to carry it for me (to my home). The Beloved Rasool ﷺ said, That is not possible, O My Dear Uncle, take whatever you are able to carry by yourself.

The aim behind Rasoolullah ﷺ saying this was so that the flame of any greed which was rising in the heart of Hazrat Ab'bas رضي الله عنه may be quickly extinguished and so that he may be educated concerning the proper ethics etc. in this regard.

Hazrat Ab'bas رضي الله عنه then picked as much wealth as he was able to carry and then left with it. The beloved Rasool ﷺ went on looking towards him, surprised at his greed (i.e. ambition). When Rasoolullah ﷺ exited the Masjid, there was not a single Dirham remaining (of that wealth).

It the narration of Ibn Abi Shaiba it is mentioned that it was one hundred thousand dirhams which Hazrat 'Alaa Hadhrami رضي الله عنه had gathered as Khiraaaj (the due revenue) and had then sent it forth. This was the first wealth which had come from outside the country to Rasoolullah ﷺ.

## *The Spoils From The Conquest of Hunain & Its Distribution*

The Special Generosity and Kindness of the Beloved Rasool ﷺ was seen very clearly on the day of the Conquest of Hunain. On that day the Doors of Generosity and Pardon were opened. His ﷺ gifting and blessing the people could not be calculated and was so much that it went far beyond what one could have presumed.

On that day, the Beloved Rasool ﷺ Blessed every Arab Muslim Soldier with one hundred camels and one thousand goats each. Most of what He ﷺ distributed on that day was distributed in order to attract and comfort the hearts of the people (towards the path of righteousness). In other words, it was done so that those with weak faith and those who were not as steadfast may become steadfast and firm due to the wealth.

Hazrat Safwan Ibn Umayyah رضي الله عنه was from amongst this category of people (at that time). He ﷺ initially gave him one hundred goats, then another one hundred goats, and then a further one hundred goats.

Waaqdi wrote in Kitaab ul Maghazi that due to the blessings which the Beloved Rasool ﷺ bestowed upon him on that day, the valley of Safwan became full of his camels and goats. Upon being blessed so abundantly Safwan announced,



**I Bear Testimony That There Is None Who Is More Open-Handed And Kind-hearted (Kind And Generous) In Bestowing And Gifting Than The Beloved Nabi ﷺ.**

By granting him these blessings, the Beloved Nabi ﷺ completely removed from his heart any remnants of the days of kufr which were lurking in his heart.

Similarly, Hazrat Abu Sufyan Ibn Haarith رضى الله عنه and his son were also amongst those whose hearts the Beloved Nabi ﷺ attracted and nurtured. When Hazrat Abu Sufyan رضى الله عنه presented himself in His ﷺ Holy Presence, he said, **Ya Rasool'Allah ﷺ! Today, You Are Wealthiest Person Amongst The Quraish. Please Grant Us Something From This Wealth As Well.**

The Beloved Rasool ﷺ smiled and then said to Hazrat Bilal رضى الله عنه Give Forty Awqiyah of silver (approximately 1.352 kg) and one hundred camels to Abu Sufyan. He said, also give me a share for my son Yazid. So, Nabi Kareem ﷺ also gave forty Awqiyah Silver for Hazrat Yazid رضى الله عنه and one hundred camels. It must be noted that one of the sons of Hazrat Abu Sufyan رضى الله عنه was named Yazid and he was also a Sahabi and he was the brother of Hazrat Amir Mu'awiyah رضى الله عنه. Hazrat Amir Mu'awiyah had thus named his son Yazid, on the name of his brother.

Hazrat Abu Sufyan رضى الله عنه then said, Also gave me a share for my other son Mu'awiyah. So, the Beloved Rasool ﷺ also gave the same amount (i.e. forty Awqiyah Silver and one hundred camels). Hazrat

Abu Sufyan رضي الله عنه then ecstatically proclaimed, **Ya Rasool'Allah ﷺ! May My Mother And Father Be Sacrificed Upon You. By Allah! In The Era Of War, You Were Also Generous And In The Times Of Peace, You Are Also Generous. Allah Reward You With The Grandest Reward.**

These incidents which are related to the Conquests of Hawaazin and Hunain will be explained (with more detail) in the other volumes of this book under the chapter discussing battles which happened after the Grand Victory at Makkah. Even though they will be mentioned again, but this will not really be a repetition because,

هُوَ الْمِسْكُ مَا كَرَّرْتَهُ يَتَضَوُّعُ

### **This Is Pure Musk, (So) Repeatedly Opening It, Still Causes Its Fragrance To Grow**

The Beloved Rasool ﷺ returned six thousand handmaids to the Banu Hawaazin. The detail about the wealth which was amassed during the Battle of Hawaazin is as follows:

- Six Thousand Captives
- Twenty-Four Thousand Camels
- Forty Thousand Goats
- Four Thousand Awqiyah of Silver

It must be noted that the weight of one Awqiyah is forty dirham (and the weight of one dirham is approximately 3 ½ Masha or 3 ¾ Masha). According to the calculation of the author of Mawahib ul Laduniyah, after the Battle of Hunain, the number of people whom Nabi Kareem ﷺ blessed with the spoils of war were five thousand.

The author of Ma'arij un Nubuwwat says, The Generosity and Kindness of Nabi Kareem ﷺ is far beyond calculation and presumption and whatever was present (for distribution) was not the pinnacle of His ﷺ Kindness and Generosity (in other words, His ﷺ Generosity was not only restricted to what was there).

If there would have been millions, His ﷺ Generosity would still flow in the same way. The reality of the Kindness, Generosity and Granting of Nabi Kareem ﷺ being proven is not conditional or restricted to these attributes being present in the practical sense, for these attributes are of His ﷺ person and are innate, natural and since birth. The manifestation of this is something else.

He ﷺ distributed whatever entered His ﷺ Sacred Hands and He ﷺ bestowed it so abundantly, that the mendicant would not even have the slightest fear of the wealth being depleted.

When the Beloved Rasool ﷺ would see any needy person, He ﷺ would even give away His ﷺ personal meals even though at that time He ﷺ would Himself be hungry (in the apparent humanly sense). There was a special diversity and variety of shades in His ﷺ manner of bestowing:

- He would sometimes gift something to someone
- He would sometimes afford someone his due rights
- He would sometimes pay off the debt of someone
- He would sometimes give Sadqa to someone
- He would sometimes give a present to someone
- He would sometimes purchase clothing, pay for it and then gift it to the person from whom He ﷺ purchased it.
- He would at times gift the Creditor with more than He ﷺ took from him as a loan.

Once, a woman brought a tray of Dates in the presence of Nabi Kareem ﷺ which had streaks on it and had soft wool on it. The Beloved Rasool ﷺ loved this type of Dates which she had brought. He ﷺ filled both of her hands with gold jewellery which had come from Bahrain.

Nevertheless, the Beloved Rasool ﷺ always and in every different way blessed people with charity, alms and gifts, and still, He ﷺ lived a simple, humble and modest lifestyle. At times, an entire month and sometimes even two months would go by without the stove being lit in His ﷺ Blessed Home. At times, the situation would be such that that due to the intensity of hunger (in the apparent human sense),

He ﷺ would tie stones on His ﷺ Sacred Stomach. This simplicity and this modest life, which was like the life of the poor, was not because He ﷺ did not have anything, but this was the manifestation of His ﷺ Kindness and Generosity, and the manifestation of His ﷺ Piety and Grand Allah-Fearing nature. It would sometimes happen such that He ﷺ would arrange for the necessities of the Azwaaj e Mutah'haraat for an entire year, but He ﷺ would not keep a single thing for Himself.

The reality of the matter is that above all the people in the world, the Beloved Rasool ﷺ is the Kindest and Most Generous in the absolute sense. The shades of His ﷺ Generosity were indeed unique and beautiful, be this kindness and generosity in matters of knowledge or wealth, or in the matters related to the guidance of Allah's creation, or for the propagation of the Pure Deen of Allah. In every case, these Blessed Attributes of the Beloved Rasool ﷺ were unique and peerless in every sense.